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Continuing *The Historical Outlook*

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The Social Studies

VOLUME XXXIV, NUMBER 6

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The Idea of Social Progress

H. G. SCHRICKEL

Carnegie Institute of Technology, Pittsburgh, Pennsylvania

Many meanings have attached to the term "progress" in the history of western civilization, but it is not until we come to post-Darwinian thought that all the necessary and sufficient presuppositions for a fundamentally adequate conception of social progress are developed. It is possible and necessary now to develop an adequate understanding of social progress and further, to insist that while such progress has never been fully realized before, it is reasonable to expect that genuine social progress could be fully achieved in a democratic society.

I

The ancients held to a cyclic conception of the cosmos, a view in which world events occurred according to a pre-established and inviolable order. The cosmic plan, however, was never completely realized by the ancient's world which always fell short of being a complete concretization of the divine archetypes which constituted the underlying metaphysical structure of things. This world—the world in which men lived—was therefore a decadent, imperfect world which, by virtue of its inherent stubbornness to taking on the ideal and the perfect, could never really become better beyond the metaphysical limitations set upon it. Now this is interesting to us post-evolution thinkers for it means, in brief, that progress in any but an ephemeral sense could be no part of the outlook on life of the ancient thinker—with the exception of a few Heracliteans.

For most ancients there was a finality about the cosmos which we today would find difficult to comprehend. For them changes were possible and they did not deny their existence, but the changes they observed were conceived by them to be all within a definite, perfect order which itself was not subject to change. Further, all changes were indicative of the inability of the world to achieve the timeless perfection of the divine plan.

For these ancient thinkers the best, the highest values, were final, eternal, absolute and in no way tainted with process, change, or time. Hence for them, progress could only be an ever-more successful taking on by this world of the eternity and finality of the heavenly archetypes. The ultimate goal of progressive change they viewed as final; hence progress as a perpetual dynamism in the universe would have been a notion strangely out of place in their philosophy. Their universe was a "block universe," a closed system in which the highest values and the most fundamental realities were eternal and final; anything intrinsically contingent was not ultimately real. Therefore, since change is an essential factor in real progress, such progress had no fundamental place in the ancient thinkers' world-pictures. Even among the Stoics who seemingly gave change a permanent place in the universe, it was believed that all change was cyclic, i.e., repetitious change in accordance with a pattern which itself was unchanging. In brief, the idea of progress as development toward the better in

the eternal realities or processes of the cosmos, was foreign to classical thought chiefly because of the finalistic cosmological thinking of that period.

When we come to the Middle Ages the cosmic outlook of the ancients had super-imposed upon it the Christian philosophy of history, but thinking about progress was essentially the same as it was in classical thought; viz., real progress plays no fundamental or eternal cosmological role. For medieval thinkers there was the Creation, the Fall, and all the other events of the Christian cosmogony, which differed from ancient thought in that it gave history a significant role; but the view remained that there was an ultimate and final stage into which all would eventually develop and this would terminate change. In so far as medieval thinking was finalistic, it, too, failed to provide a fundamental or permanent place for the idea of progress; there was to be no change or development after Judgment Day.

The new Christian dogma gave history a significance which it had never gained in classical cosmological thinking, but the Christian cosmogony, in providing a definite beginning and a final end for cosmic processes, imposed a sequential pattern of events in the place of the rational pattern that had been imposed by the ancient Greeks. In each instance, change was fenced in by an unchangeable over-all design, so that progress, as development towards the better, in any fundamental or enduring sense was excluded. In both classical and Christian cosmological thinking, progress, as change for the better, was possible only in a limited and superficial sense, because, in both instances progress was determined by forces beyond the power of man; in the former, by the metaphysical *logos* underlying everything and, in the latter, by the will of God. In both views man could change his experience for the better only within the limits of his personal adaptation to fixed reality. That, in turn, was unchangeable, or, if changeable at all, must be achieved by a superhuman power. Real cosmic progress was either denied or was reserved for metaphysical or divine forces beyond the control of man. Since that which is social is man-determined, on these two views social progress is also limited to ephemeral adaptation to a fixed order, and cannot be real progress.

Coming even closer to the present, to the times of Newton and the optimism of the Enlightenment, we find that when physics as a precise science had become well established, and man's understanding of his experience was being molded to a mechanistic conception of the world, there stepped upon the stage of history the Encyclopedists who proclaimed to the world with unjustified optimism that *perpetual* progress was now within the reach of man. The physical sciences had shown that the world was like a huge machine and that through the ever-extending

application of mathematics to experience it would be possible to describe the universe in mathematical formulas—perhaps only one formula! All that was needed was to apply the same type of mathematico-mechanistic principles to an analysis of human behavior and by so doing we could predict and control with accuracy the events of human living. Harkening back to Francis Bacon, the Encyclopedists pointed out that knowledge was power and that, in the Newtonian physics man had the power that was needed to shape his destiny to his will. This was the Encyclopedists' optimistic belief.

This thinking within the framework of a "Newtonian world-machine" was likewise exclusive of the idea of real progress, because the mechanistic determinism upon which it was based actually precluded the emergence of anything really new in the universe. Man might control the elements but as long as he and these elements were subject to rigid mathematical laws his control of nature to his own ends would be definitely limited, limited ultimately to a mere manipulation and re-juxtaposing of what was already present—strictly in accordance with law. Change in such a world-view was reduced to a re-arranging of what already existed; a notion to be found in human thought as early as Democritus, the Greek atomist. Here again, change and the novel were explained away in the eternal mathematical laws of what we now call "classical" physics; change and the novel were limited to the occurrence of different arrangements of indestructible bits of matter (atoms) and different arrangements of human beings who were likewise reducible to atoms. But even these different arrangements were limited in number by the mathematical laws of the Newtonian physics. The ideal science of the world and of man would be one in which specific events could be deduced by rigorous mathematical reasoning from absolute natural laws taken as axiomatically certain.

Thus Encyclopedic thought, based on Newtonian physics, did assert the ultimate reality of change in the same sense that Democritus did and thereby asserted one of the essential conditions of real progress. But this same thought set limitations on the new and the different by limiting change to physical arrangement and re-arrangement according to eternal mathematical laws. The Encyclopedists and others did guarantee man that he could effect change in the world in an ultimate sense but only within the limitation of the absolute laws revealed by the new physics; all of which was tantamount to saying that man was now in a more advantageous position than ever before to conform better to the underlying pattern of things. But conformity is not identical with progress. This early modern thought provided for one essential condition of real progress in as much as it provided for man's ability to institute change in a fun-

damental sense. On the other hand it failed to provide all the essential conditions of real progress in that it did not guarantee that man could always make such fundamental changes for the better but rather limited his activities to making changes in accordance with pre-established inexorable natural laws. The fact that the Encyclopedists asserted that fundamental changes inaugurated by man would inevitably bring about progress does not ameliorate this difficulty.

With the advent of Darwin's theory of organic evolution and the extension of this theory to cosmological and social thinking by Huxley, Spencer, and others, there developed a perspective on experience which had far-reaching effects upon the idea of progress. Darwin limited his theory to the field of biology and did nothing to apply his account of the origin of species to inorganic phenomena but Huxley, his "bulldog," propagandized the theory and suggested, as did Spencer, that there were implications which organic evolution had for the understanding of the development of cultures and social institutions. Some of their ideas were taken up and have since become generally accepted among social scientists. We speak today of the "evolution" of culture and of social institutions, suggesting thereby that societal forms go through a developmental process analogous to the biological processes that Darwin described as occurring in the origin of species of plants and animals. Also, for a while, "the struggle for existence" and "the survival of the fittest"—notions that had been associated with Darwin—were widely used in social analysis. In this connection, it is well to remember that Darwin found these notions in the economic theories of Malthus. It is enough for our purposes here, however, to point out that, since Darwin, the idea of organic evolution has been applied with varying emphasis to the understanding of social institutional development. What this application amounts to is the view that new societal forms emerge from processes of social development which are analogous to the processes of organic evolution, and that these societal forms persist or pass out of existence depending upon the extent to which they meet the changing needs of men and the changing demands made upon them by their environment.

The important point in this view for us is that it provides for the emergence of the new, the novel, the unique, thereby freeing men's thinking from the finalistic limitations that had been set upon it in ancient, medieval, and early modern times. Change, involving the emergence of the genuinely new, has come to be regarded as a first principle for the ultimate nature of things. Now it would be misleading, to say that this assertion of the necessary and sufficient conditions of real progress, stems entirely from the Darwinian theory of organic evolution; the Darwinian theory might better be viewed as *one* of the

causes rather than the sole cause of contemporary dynamical thinking. Many other factors such as the industrialization of western society, the rapid development of modern science, and a number of other events which we shall not take time to consider here are factors contributing to modern dynamical thinking. Finally, the notion of an originaive dynamism in social development has been accompanied by the philosophical concept of "emergent evolution" as a process which occurs in the fundamental nature of things. This notion of emergent evolution has become part of the paraphernalia of many metaphysical and cosmological thinkers in England, America, and elsewhere. Thus, fundamental change which results in the genuinely novel and the genuinely new has become a first principle of our thinking; and by asserting this first principle we make it possible to speak consistently of real progress as occurring in the world in which we live.

Most recent events in our history have only served to consolidate our belief in the fundamental importance of change. Social change in the past few decades has rapidly accelerated, and seems to be headed towards an ever-increasing rate of speed. This has not only served to strengthen the widespread belief in the essentially changing nature of social institutions but it has affected our notions of the nature of social progress. Whereas in the past it was held that the societal forms men live by not only have a tradition but an inherent permanence—and hence a kind of objectivity and aloofness from the desires of individual men—our awareness today of the evolutionary nature of all societal forms, of their pliability to the demands of individuals and groups within society, has been on the increase. The Russian "experiment," the wholesale alteration of nations by fascist dictators, the New Deal in America, and other series of social changes have contributed to the idea that genuinely new societal forms do emerge, and, further, that their emergence is not the workings of some cosmic plan but rather the product of the deliberations and activities of individuals and of groups of men. Some of these new institutions are not to our liking—such as the "new order" of the fascists—because they indicate a social retrogression which goes back to a lower level of human existence. On the other hand, other new societal forms have emerged which have come to be looked upon by the majority as a new but real heritage for any society of the future. Such institutions would include the better laws restricting child labor, providing for social security, guaranteeing universal suffrage, and similar legislation which has developed in the more democratic countries in the past few years.

These are new times with new demands to be met and our institutions must be shaped to meet these demands; our culture is to be viewed as a tool in our

hands, not as a tradition-haloed framework handed down from on high, authoritatively demanding conformity. We can be gratified at improvement in the tool from generation to generation. We are becoming more self-conscious of the relations we maintain to each other. And with the increasing self-consciousness of human relations has come an increasing awareness not only of the possibilities for deliberate social change but also an awareness of the increased opportunities for social change for the betterment of an increasing majority. In brief, real social progress—progress without the qualifications or limitations envisioned for it in finalistic thinking—plus the recognition that it can be temporally measured by the time-units of an individual lifetime rather than by centuries, are becoming essential notions in our social thinking.

So much for some of the historical aspects of the idea of progress. Let us turn now to a more detailed consideration of the meaning of this social value.

II

Our knowledge of ourselves and of the world in which we live indicates very clearly that social progress is relative rather than absolute, that whatever social progress is going on is relative to the human needs that are being satisfied, how adequately these needs are being met by the societal forms of the times, and what new opportunities for the betterment of the life of the race are being offered by the social institutions of the times. This relativity of progress is contrary to much of the thinking of the members of any particular social group. Members of a group have a tendency—on the level of their non-reflective thinking—to regard their own institutions, their own culture, as superior to all past and contemporary cultures. Also, in connection with the cult of the new and novel, we today have a tendency to gauge social progress by the unfolding of cultural history; i.e., what comes last in the history of civilization is presumed to be best in that history. From both a temporal and from an in-group perspective, we tend to regard our present culture as superior. Further, many of us have a tendency to believe that there is an inevitability about progress, that times may be bad now but that they will get better—they always have. These unreflective thoughts about progress are obstacles to a real understanding of the nature of progress as it is revealed to us by modern social research. They are modes of thought that must be removed if we are to arrive at a scientifically acceptable conception of social progress. Positively, what is social progress?

First, a culture may be said to be progressing when it can be shown that in each successive phase of its development it is meeting more efficiently, with greater adequacy, those basic human needs which persist throughout all of history. Such basic needs include

those of housing, feeding, companionship, play, moral confidence, use of talents, and other similar needs which men have had from time immemorial. Second, the persistence of every culture is marked by the occurrence of new human demands at each stage of its development; as a culture persists, it changes and each successive stage of its development brings new social problems. The culture that is progressively changing carries within itself the possibilities, the potentialities for the solutions of the new social problems which accompany its growth, for overcoming its own limitations. Until the present no known civilization has met this second requirement of social progress. Each civilization has developed progressively but has finally succumbed to certain limitations inherent within it; and because of this failure to use its own power to surmount limitation within itself, each civilization has been superseded by another. Ancient Greece socially progressed but finally succumbed to its limitations and was superseded by Macedonian, and later, Roman imperialism. These internal limitations of the ancient Greek culture were, among other things, city-state political thinking, non-experimental scientific thinking—and concomitantly, non-technological thinking. Roman civilization was superseded by medieval Christianity because the former did not utilize its powers of spiritual development adequately to meet the non-material needs of a world-people. Medieval Christian culture was superseded by modern civilization because the former did not meet the growing spiritual and secular needs in a revival of classical learning, the advent of scientific method, the developments of applied science (technology), and the growth of a rebellious individualism.

The intention here is not to suggest that the history of western civilization is cleanly broken up into the time-segments mentioned, nor are these statements advanced as a thumb-nail account of all that has happened since the beginning of history. The point intended is that until now no culture has existed which used the potentialities within itself for solving the social problems that arose out of its own historical development. On this basis we can say that past civilizations progressed only within their inherent limitations—which is equivalent to saying that up to the present there have been no wholly progressive cultures. In each instance the causes responsible for such limited development for the better were different. In one civilization it may be that while the necessary ideas were present there was no sufficiently powerful group conscious of these ideas to put them into practice. In another culture the necessary ideas may have been present only in an idealized form, with no individual or group capable of developing their theoretical implications and their practical applications. The causes are probably legion and vary

ing from culture to culture but the effect in all instances has been the same, viz., unnecessarily limited social progress.

III

Progress, throughout the discussion has been used as a term applicable only to a certain type of development; viz., development towards the continuously better. Social progress has been evidenced in cultures of the past only to a limited degree—or rather, within the limitations that were inherent within those cultures. The progressive development of civilization depends upon the extent to which it overcomes its own limitations; i.e., to the extent to which it provides men with: (1) the means toward actively securing the more basic human needs, and (2) the means for that freedom which is necessary for the discovery and attainment of new values. A progressive civilization is one which consolidates the best value-gains of men and at the same time provides men with the freedom of activity and power to go

on to the envisagement and realization of ever higher values in the scale of human living. Such a civilization is not beyond the realm of imagination; the best thoughts of men about the democratic way of life constitute a description of what progressive civilization is. Nor is such a civilization beyond attainment. In the democratic way of life and in the application of scientific method to the problems of human relations, we already have at our disposal the chief means of realizing social progress—we need only to use these means to that end. Active security and responsible freedom are the cornerstone values of progressively better human relations. In actively securing with greater adequacy values known and envisaged, and, at the same time, maintaining relations to each other which will insure the freedom necessary for the discovery of new values, we would be consolidating the best of the past and the present, and be preparing human life for the best of the future. Such societal living would constitute the essence of social progress.

Cures for Intercultural Myopia

RICHARD H. McFEELY

The George School, George School, Pennsylvania

"American audiences—North, East, South, West—have greeted the proud lines of the *Ballad for Americans* with much appreciation. Do you remember the question, 'Are you an American?' And a rich baritone voice proclaims, 'I'm just an Irish, Negro, Jewish, Italian, French and English, Spanish, Russian, Chinese, Polish, Scotch, Hungarian, Litvak, Swedish, Finnish, Canadian, Greek and Turk, Czech and double-Czech American.'" This announcement strikes a sympathetic chord in the hearts of millions of the people from all parts of the world who have come to make our country what it is. The United States is a nation of nations, the world in microcosm, blood relative to some sixty nations, races, and religions. Under the aegis of democracy we have learned a great deal about living together. Yet, today, there is much tension between various groups living in the United States, tensions and conflicts between racial groups, economic classes, political parties, and religious faiths. Nazi leaders have bragged that because of this friction which breeds dislike and distrust, it would be easy for them to create chaos here. It may well be that the danger of this threat of the present leaders in Germany is past, but in the troublesome days that lie ahead demagogues may play upon these strings of discord for their own ends, hiding them under the cloak of democracy. The advancement of American democracy requires that we learn how to

eliminate these tensions and strains which result from the past and present treatment of many minority groups, such as the sharecroppers, the Negroes, the relocated Japanese-American citizens, and others. We know that if we are to win the war, and then go on to win the peace we must attain a more durable national unity. The aim should be a national unity based upon freedom and security for all and equal opportunity for these must be granted without discrimination on race, birth, sex, income or creed.

Tolerance and understanding between groups in this country has become increasingly important and necessary as a result of the war, and will continue to be important after it has ended. Intolerance indicates a serious lag in the moral and spiritual life of a people. Scientific progress has brought into contact people in our own country, as well as throughout the world, who were not prepared socially or spiritually for such a contact. Yet the interdependence and congestion of urban life, and the division of labor in our economic life, requires consideration for others and a degree of cooperation and planning heretofore less necessary. We have been trying to live in spiritual and mental isolation from other peoples while our times forced us into physical contact with them. Modern life has advanced its material and technical aspects without a corresponding intellectual, social, moral, and spiritual advance. We must solve the

problems resulting from this unbalance ere they engulf us in further catastrophic upheavals. It may well be that the struggle for certain spiritual values to win ascendancy over the dominant material values is the most important aspect of the world conflict confronting us today.

Another reason why we must help our pupils develop an intense concern about these frictions between groups in our country is that we are fighting a war, a costly war in terms of lives, money, and dislocation to make possible the continuance of the democratic way of life. Democracy demands faith in the goodness and free judgment of all of the people not just the favored few, good will and respect for all of our fellowmen regardless of the differences that may exist between them, and charity and consideration of all. Acquiring this faith, good will, and cooperative spirit, and applying them to all of the different groups in this country is one way by which we can make the sacrifices, especially those of the men in the services, worthwhile.

Self-interest also demands the development of justice and tolerance between groups, for disregard for one personality or group begets disregard for all personalities or groups; restriction of freedom of one individual has potentialities for restriction of freedom of all; continued repression foment revolution; neglect of the elemental needs of one jeopardizes the welfare of all; and democracy demands the development of the best in each if the good of all is to be promoted. The idea expressed by Norman Angell in his new book, *Let the People Know*, is as true for the United States as it is for the world. He expresses it in one place as follows: "... two wars have come upon us in a single generation because we have forgotten the elementary social truth that the right of each to life must be defended collectively, by the community, or it cannot be defended at all; if we will not defend the rights of others against violence we shall at last be unable to defend our own and will ourselves become the victims of that violence; in the international field the nations as a whole are indifferent when some one people is the victim of such violence, and then the rights of all peoples are placed in jeopardy."

For these reasons we must learn to live together in greater unity, and with understanding and appreciation rather than mere tolerance for each other. All that we can do to further such harmony in our own country must be done if we are to avert another major tragedy, and if we are to lead the world ahead to a just and durable peace. Information about these racial, economic, and cultural groups, and the tensions which exist between them, necessary as it is, is not enough. We must use already existing methods and devise new techniques to dramatize and emotionalize these facts with a view to developing better attitudes in students which will in turn lead them to better action. This presents one of the most impor-

tant and far-reaching challenges with which educators, from nursery schools through adult classes, are faced today.

Democratic education has as its central purpose the welfare of all the people. Such education not only seeks the welfare of pupils, but endeavors to broaden their understandings and sympathies so that they may become responsibly concerned for the welfare of persons outside their own face-to-face groups. It also serves each individual with justice, seeking to provide equal educational opportunity for all regardless of intelligence, race, religion, social status, economic level, or political affiliation. To educational institutions, then, falls the major task of developing in young people those attitudes which will insure the permanence of the democratic way of life. In these days, during which the status of higher education is so uncertain, and when the end to which such institutions are devoting more and more of their time and energies is to the winning of the war, the responsibility for educating boys and girls for more just and happy social relations falls increasingly upon the elementary and the secondary schools. Schools have long been trying, with varying degrees of success, to build desirable attitudes in the generation of future citizens. But too often, the efforts to reduce friction and to bring sympathetic understanding and recognition of group contributions to the national life have been sporadic and ineffective. Today, many of our pupils in the secondary schools, and probably all of them in the elementary schools are our reserves for peace and the post-war world. This fact increases the demands for a more effective education, especially in the realm of human relations, than has heretofore been offered. Our task is to build stronger emotional attachments to American democracy, and to help our pupils see our nation not only as it is but as it might be.

Pupils come into the classroom full of prejudices, full of knowledge of adult discriminations against this group or that. Many teachers become discouraged, even pessimistic, at the little they seem able to do to eliminate these prejudices, intolerances, and bigotry from their pupils. They recognize that the division, bitterness, and conflict within our country can be as serious a threat to our existence in times of emergency as the disunity in France, Norway, and other countries was to theirs. But they feel rather powerless and ineffective when confronted with these deep-seated emotional attitudes in their students. However, because the task is extremely difficult is no reason why teachers should not attack it with all the intelligence, strength, and resourcefulness at their disposal.

First, let us admit that intolerance cannot be overcome merely by preaching good will. For too long, many of us have made the mistake of thinking so. Instead of preaching it is necessary for us to go to the very roots of our prejudices in order, first, to

recognize that we have them, and then, by tracing their causes, to eliminate them. Intolerance, discrimination by one group against another, and bigotry are ugly monsters of man's creation. They do not exist in reality and therefore they can be conquered and destroyed only by the exercise of intellectual processes backed up by an indiscourageable good will.

Second, it should be recognized that the most effective teaching about Americanism and race relations is done, not so much by what the teacher says, but rather by what he does. Education has been defined as "the transmission of life to the living by the living." This is especially true in the realm of human relations. Let it be re-emphasized that a teacher's knowledge about the problems of minority groups in this country is not enough if he would have his pupils truly learn the means for better, fairer, more just treatment of, and relationships with such groups. His own life must be a living testimony to the depth of his convictions as to the right use of these facts in extending a greater degree of democracy to all peoples irrespective of race, color, creed, or occupation.

An intelligent attack by social studies teachers on the problem of misunderstandings, mistrust, and prejudices between racial, national and cultural groups should begin with a study of the reasons why such attitudes exist, and what sorts of things tend to engender them. Misunderstandings between groups seem to be due to two things: first, ignorance on the part of one or both groups of the history and background of the other; and second, little understanding of the present problems and status of another group.

Prejudices originate in various ways. Differences in appearance and culture tend to engender intolerance, since man does not accept unqualifiedly any strange and unfamiliar person, nor sympathize with customs and beliefs of which he has heard only unpleasant and inaccurate reports. Another cause of prejudices is our tendency to generalize which makes us identify with the whole group unpleasant experiences we have had with one member of that group; whereas we think of favorable experiences we have had with individuals of another race or group as an individual matter. Furthermore, we desire security, and in attaining our goal we often discriminate against or deny to others the right to have and exercise that same desire. It seems right and natural that we should want to have jobs, to educate our children, to have access to adequate medical service, and to have a full share of the other good things of life, but we so often fail to recognize that these same drives or desires also characterize others who may differ in color, religion, and economic status. For the most part the emotional patterns of our pupils with regard to other groups has been engendered by their associations in the home, at school or in other such contacts. Children catch prejudices,

as they do the measles, by contact with infected persons.

In addition to an analysis of the origin and effect of misunderstandings and prejudices between individuals or groups, what are some of the other positive steps which we can take in our classrooms as we work toward the solution of these serious, knotty, but intensely vital problems?

We can, by a careful study of the history and current conditions surrounding the minority groups in our country, help to shake our pupils out of their negative or complacent attitudes toward such groups and their problems. Can one teach the Reconstruction period in American history and not point to the origins of the sharecropper problem and to the beginnings of some of the difficulties which confront Negroes today? Opportunities for different racial, national, cultural, or social groups to study about one another should oppose reliable and accurate information to the biased and erroneous pictures our pupils so often have of other groups.

Then, too, individuals of different groups can be brought together for first-hand experience with one another through association and contact. The development of common projects on which they can meet and work together is helpful.

Social studies teachers can also help their pupils develop good manners of speech, of dress, and of conduct, and thereby do much toward overcoming intolerances. Ill-mannered acts, though small, often become irksome enough to create prejudices.

More specifically, there are many useful practices and techniques by which a social studies teacher can do much to educate for better human relationships between the various groups that make up the people of these United States. A few of these can be mentioned although no effort will be made to present them in the order of their effectiveness. The usefulness of each will be determined by the group with whom it is used, the initiative, resourcefulness and enthusiasm of the teacher, and other such factors important in the learning process.

Let me suggest first, talks by pupils. They can give reports about other racial, national, economic, or cultural groups. "What are the conditions under which sharecroppers live?" "How did this group come into being?" "How do laborers look upon the owners or the so-called capitalistic group?" "How do Negroes feel about going to war to extend the four freedoms throughout the world when they enjoy so little of them here at home?" "What is the attitude of our Japanese-American citizens toward the uprooting which was forced on them?" Or, pupils can be appointed as "diplomats" to such groups, reporting back from time to time on conditions found there. Perhaps in your class you have members of this or that minority group who would be willing to report on or share their own experiences.

Related to this are talks by outsiders. Men and

women, representing different groups can be brought in to talk to the pupils about their group and the problems they face. Labor leaders, social service workers, business men, and others can enrich the regular course work a great deal by this means.

Lacking these human resources, a good substitute is the use of biography and fiction. The meaning of the American "Melting Pot" becomes real when reading *The Americanization of Edward Bok*, or Michael Pupin's *From Immigrant To Inventor*, or Jacob Riis's *The Making of an American*. The difficulties faced by a Negro are much more vivid and real when presented in such a story as Walter White's *Fire and the Flint*. The plight of the "Okies" is made clearer by such a book as Steinbeck's *Grapes of Wrath*.

Few social studies teachers use music effectively in their classroom, and yet music is one way to help students feel the emotions of other groups. Why don't we use music which is indigenous to the group we are studying, or which has been written or sung by members of that group? The Negro spirituals, the "New World Symphony" by Dvorak, folk music of different lands, and the like are examples which come to mind. Recently our students were treated to several recordings of Chinese music including some of the war songs of the Chinese guerrillas. These were played and interpreted by a Chinaman who was lecturing to them on the culture of China. Actually hearing the music certainly added to the meaning of what he said and made more vivid the concepts he had tried to get across.

Likewise, we could probably do more with dramatizations, either by using full length plays or selected scenes from them. These plays might be written by the pupils themselves growing out of their study of social issues, or might be those already in production such as "Big Town," "Let Freedom Ring," "Street Scene," "Tobacco Road," or others equally good. Moving pictures like "Grapes of Wrath," or "The Black Legion," or some of the excerpts made by the Human Relations Commission of the Progressive Education Association are stimulating and provocative. Recordings like the "Americans All-Immigrants All Series" are also extremely helpful in social studies teaching about intercultural conflicts.

Pupils who like to draw or write, can be encouraged to publicize in vivid pictorial form or in dramatic editorials some of the contributions, problems, or injustices which this or that group suffers. Or, they might make travel posters and murals depicting the lives or historic scenes of a given group. News stories, and the like offer excellent opportunities for the social studies teachers to evaluate how deeply their pupils understand these basic issues and problems.

American teachers have not yet awakened to the great values of work camp experiences in educating for better human relationships. A work camp gives

boys and girls of various social, economic, and cultural groups a chance to live and work side by side at significant tasks. The work camps of the American Friends Committee with which I have had some experience, and the fine work done by other groups like the Associated Work Camps of America point clearly to the great value of this kind of experience because it takes the study of these problems out of the purely academic realm and enables boys and girls to do something about them. One of our big problems is to help our pupils move their social concerns from their throats to their muscles. Some social studies teachers in the Philadelphia area have used to great advantage the week-end work camps which the Friends have been operating for two years.

Another helpful procedure is an analysis of propaganda by which the pupils can come into contact with controversial problems and situations. By this means they can scrutinize themselves to see what attitudes they hold. They can delve back into their previous experiences to see how these attitudes rose. And they can then be helped to see why they so often hide their real attitudes, and the clever ways by which such attitudes can be appealed to.

There are varieties of other classroom projects that might be mentioned. One of the most interesting that we have tried took place a year ago when one of our senior social studies classes, working in conjunction with the senior social studies class in Cornwall, New York, made a rather careful survey of that town. After a great deal of preliminary planning, including conversation and correspondence with Dr. Robert Lynd of *Middletown* fame, they spent a week living in the town, getting as much information as possible about the business and economic conditions of the place, investigating the political life of the community, looking into the public health program, the educational facilities, the religious life, and the cultural activities such as newspapers, moving pictures, clubs and other organizations. The purpose of the study was to help these students get to know a small community as intimately as possible, to test their book knowledge against a real situation, and to observe as accurately and carefully as possible the democratic features, or lack of them, in that community. This survey brought the students into contact with many of the problems of American life, such as difficulties between labor and management at the town's large carpet mill, housing, religious and educational problems of the community, discriminations between the various groups, and so on. All who participated considered this an exceptionally worth while and fruitful educational venture.

Social studies teachers can also make a careful study of American ideals and the great exponents of these in the history of our country. Some of the ideals that should be studied in this connection are that men

are created equal; that they have equally the right to life, liberty, and the pursuit of happiness; that they are to be guaranteed the freedom of speech, press, assembly, and religion; that they are to share in the government, which, to be democratic, must be by consent of the governed. Some of the men like Washington, Jefferson, Lincoln, and Bryan are well known, but do we give enough time to point to the contributions of our Roger Williams, Peter Zengers, Walt Whitmans, and others?

Finally, and without going into detail, could be mentioned the listing of the outstanding athletes of our country and the group from which they come, likewise the inventors, artists, authors, and composers. A Hall of Fame (past and present) might also be considered.

By these and other means every student should acquire some appreciable knowledge of the elementary principles of anthropology basic to the intelligent understanding of democracy within our country as well as within the world. They should also acquire, as a minimum, the following operational generalizations: first, that our present discrimination against minorities aids the Axis powers, divides our people, and seriously handicaps our war effort, and that it will jeopardize our post-war settlements unless we can show the rest of the world more of the four freedoms at work here at home. Second, that different customs, dress, food, economic organization, arts, opinions, and religion do not imply inferiority. Third, that it is possible within a large political unit like the United States to have a great deal of cultural autonomy. Fourth, that we can never bring about a just and durable world order until we can strengthen and make more just our own national order, and this will depend, to a large degree, upon our treatment of minority groups. Fifth, that any cure for these problems goes back to each individual and his responsibility to the group as a whole. Too long have we been acting on the assumption that the springs of righteousness in the community are not inward but governmental, are not spiritual but by external regulations; this assumption has brought poor results. The restoration of the inward approach to the control of life is a problem of first magnitude.

May I sum up briefly. One way to change a pupil's attitude toward some of these vexing problems is to increase his knowledge about them. There is little question that all Americans, old and young, need more specific information and factual knowledge about these problems than most of them now possess. Little is gained, however, by attempts to develop an attitude without relation to the behavior patterns needed to express that attitude in real life situations. New attitudes are learned to the extent that the learner is helped to find ways by which to express the attitudes and is given opportunities to do so in ap-

propriate situations. In other words, we must take the study of these problems, in so far as we are able, out of the academic and linguistic realms and into the real life situations so that pupils can "do something about them" other than just discuss them. By these means, social studies teachers can provide concrete experiences favorable to the development of attitudes and values conducive to the democratic way of life and its extension into realms not now deeply touched or affected by it.

Let us, then, teach social studies courses so that all pupils will know what American life is like even outside their own favored circle, not forgetting to arrange that pupils see with their own eyes as well as hear with their own ears. If possible, let us have members of different groups work together on common projects. Let us hold up the social advantages of full opportunity for every talent, and the shortsightedness of discrimination.

American defense and American ideals demand a different attitude than is now held by too many people. It is so easy to shout for the defense of America against the Nazis, but it is so difficult, yet even more necessary, to be sure that we do not harbor those ideas and attitudes toward minority groups in this country that are basic in any Nazi philosophy of racial or cultural superiority. No more vital problem faces this nation, and the whole world for that matter, than learning to live more effectively as a community, using the resources of the nation and the planet for the common good. We, in this country, need to learn to say "Our" and mean it. No attack on American democracy from without can ever wreck it unless within we forget to say "Our!" American democracy can survive powerful centrifugal pulls, if it has the centripetal pull of a unifying spiritual life. We, as the teachers of American youth, must rise to the opportunities and tremendous responsibilities of "Educating for Survival" in contrast to the "Education for Death" of the Nazis.

Whether our nation of tomorrow is actually a better nation than the one of today depends to a large degree on what goes on in your classroom and mine this year. One of the tragedies of the teaching profession is the scarcity of men and women who grasp that fact. When thinking of tomorrow's world they think solely in terms of peace treaties, international organizations, police forces, and similar remote, large scale enterprises. Too infrequently do they think in the important terms of people. The boys and girls in our schools are tomorrow's voters, but their ideals, attitudes, opinions, and habits are being formed today in the neighborhood stores, in the nearby theaters, in the family circles, and in our classrooms. Whether tomorrow's nation is a better nation, then, depends in large part on whether our common life this year makes them better citizens.

Children of the Foreign-Born

ESTHER F. BERMAN

Hartford, Connecticut

This is the story of three children of foreign-born parents who came to the public schools of America, one speaking only German, the other two having a total English vocabulary of less than fifty words each, and those of the simplest and most inadequate. All three were considered of less than average intelligence by their teachers and all suffered from the stigmata attached by children to those of their associates who are, in any way, different from themselves.

Elena Novak was the child of a Czech father and Austrian mother, both of whom had the equivalent of a high-school education in their native countries and were considered of average intelligence. Yet, the child, speaking no English whatever, was unable to progress beyond the first grade for three years, though she was apparently able to perform all tasks set her with average dexterity as soon as she understood what was required of her.

However, by the time she was nine, she had acquired a fair command of English and was able to complete her education normally, receiving average marks and living what appeared to be a perfectly normal life. Naturally enough, she was graduated from high school relatively late due to the retardation of her school career at its very outset. Unfortunately, though, she still retains somewhat of an accent and, recently, has been dismissed from several excellent positions for that reason. So, it is easy to understand why she feels some justifiable rancor towards the country of her adoption.

One wonders how she felt in school, being larger and more mature than her mates and having had several years of disdain and fun-poking as the only notice paid her by the other children and, even, by some unthinking teachers. It must have been only her naturally phlegmatic temperament that kept her from acquiring severe, psychological quirks that might easily have ruined her life. But, the end is not yet. Throughout her existence, she will bear a stigma, and it is entirely possible that she may, some day, seek the escape possible through paranoia and other diseases of the mind.

Donnie Boardman was of an entirely different nature. The son of Russian-born Jewish parents, he spoke a little, simple English by the time he entered the public schools. He was a vital, ambitious, naturally keen lad who entered the sixth grade at the age of eleven and was, of course, as definitely a misfit as was the little Elena. However, having a marked flair for languages—he spoke Russian, French, and Ger-

man as well as Yiddish and Hebrew at the time—he soon had a large vocabulary and a faultless, almost Oxfordian accent. Finally, he succeeded so well that, upon graduation, he took all the first English prizes at his high school in addition to gaining first place in the city-wide finals and being very close to the top in the state.

Of course, it would seem, from a cursory glance, that his scanty knowledge of English when he began in the sixth grade was an asset rather than a detriment, but this is far from true. Donnie was eleven at the time he entered, and, being on the verge of adolescence, was desirous of companionship he could not acquire. He feared the laughter provoked by his then clumsy manipulation of English, and the prizes he won were sorry compensation indeed. They came only from a deep sense of frustration and a dogged determination to "show" his fellows he could do better than they at their own game.

He was able to do so, and, as a result, has now attained his solace and become a normal, well-balanced boy with an average quota of friends and acquaintances. But, what would have happened if he had not been able to provide his own compensation? It is hard to say, but the results would probably have been far from pleasant.

Psychologically speaking, it is very possible that he would have become either an extreme introvert or would have resorted to companionship with social and mental inferiors. Either would have been a waste for society, in the one case of better than ordinary brains, in the other of an extraordinary capacity for good citizenship.

The third case is a rather pathetic one which seems to be more fantasy than truth, though truth it is. Elsa Fricker, affectionately called "Hansie," was a little German girl who came to the United States through Canada in 1937 and was adopted by a family in one of the New England states.

Hansie had a club foot and was, naturally, extremely sensitive about it. Now, this already sensitive child was subjected to still other causes for mental anguish—her inability to comprehend her teachers' instructions, and, worst of all, the gibes of other children, both about her physical deformity and her pathetic attempts at intelligible English. She was an extraordinarily bright child, happy, laughing, affectionate, but this was too much. She collapsed into a state of acute melancholia and is only now, at the age of twelve, emerging from an escapist world be-

cause of the unceasing care and love of her foster parents.

There is only one reason for the mental tortures suffered by all three of these unfortunates, and that is based purely and simply on a lack of language dexterity which might have been easily removed by special classes to teach the English language and pronunciation if such had been available. And, certainly, the trouble might have been, at least, partially alleviated if teachers had been more sympathetic and less prone to brand the child who simply could not understand "stupid" and "intractable."

It is unfortunate that there is a widespread belief in some circles that children of foreign-born parents are of an inferior mental order and should be treated accordingly. Nothing is further from the truth as any psychologist would be unhesitatingly quick to say. The trouble lies merely with a scanty knowledge of American ideals, and, perhaps even more important, of the English language. To aid in the acquisition of the latter, several things can be done.

First of all, special classes can be formed to teach English, thus accomplishing, at once, several objectives. The children would be with others of their own status and so would not be subjected to the gibes of unthinkingly cruel, more fortunate children. And, of course, they would be learning the necessary fundamentals for any sort of a successful school career—the English language and its proper use and pronunciation.

Of course, teachers for such classes would be difficult to obtain, for they would have to have more than average patience as well as a working command of a number of foreign languages. In addition, they would, almost of necessity, need a firm background in child psychology with, if possible, practical experience in other fields, such as social work, for

example. They should know a great deal about individual differences and should be able to evaluate on terms other than those of actual performance. Otherwise, they would lose the pupils' confidence, and all other qualifications would be of no avail.

True, such teachers would be difficult to find, but I am sure the search would be worth the trouble in terms of the better psychological health of the students, and, also, in saving the school money required to keep retarded pupils year after year. It is unfortunate that such mundane instincts must be appealed to in order to acquire what ought to be given freely in a humanitarian spirit, but so it is.

Second, if special classes cannot be held, teachers should, at least, attempt to keep the other students from "heckling" the unfortunates and should be more patient in explaining themselves, realizing that lack of understanding and not of cooperation is the root of the difficulty. They should, in addition, help these students after school hours and attempt to keep alive in them self-confidence and a belief in their own ability that is so easily lost under such circumstances. They should do their best to restrain the almost inevitable shifting of the child mind into resentment, hate, and, finally, desire for revenge that may, at some time, take extreme anti-social forms.

Those who ask for the alleviation of the plight of these children are not always humanitarians. Very often, they are those who, themselves, have suffered from being different or who are, simply enough, good business people who realize the social disadvantages of having misfit members in society. But, at least, those who realize this are ardent workers in what seems an almost hopeless cause. However, it need not be hopeless if educators will only put themselves behind the movement, so educators—attention, please!

A Suggestion to Teachers of History

WILLIAM A. RUSS, JR.

Susquehanna University, Selinsgrove, Pennsylvania

Carlyle's Professor Dryasdust has become a byword for that species of teacher who plods pedantically through his notes without inspiration and without any sense of the dramatic or human-interest qualities of history. It must be admitted that all too often the characterization is apt, and that with some justification many students consider history to be the driest subject in the curriculum. However, a study of the past, if carried on with imagination and with a flare for reproducing an era that is gone, should be as alive and sparkling as life itself. For, after all, as a certain great teacher of history was wont to say,

the historian is not in the undertaking business. Instead of burying the past, the true teacher of history recreates the past. He deals with men and women who achieved, failed, sinned, and struggled, even as men and women do at this moment. If, however, the teacher is dry and dusty, he instills into his students a feeling of aversion which usually carries on throughout their lives. Such a feeling is unfortunate because it hinders many adult citizens from ever learning about the development of the world in which they live. Many a pupil who has suffered through one course in history sighs: "Never again," and eschews

forever anything connected with the subject.

In short, the teacher of history has an obligation to society to be alive and dynamic—an obligation which is perhaps even more definite in the social studies than in the exact sciences. But he cannot be interesting to his students if he himself is not interested in the subject. In the face of the fact that the study of history can be purposeful and meaningful, why are so many teachers aimless and listless?

There are reasons why some teachers, even from the beginning of their careers, are flaccid and purposeless in their work. Until secondary school teaching really becomes a profession and ceases to be a temporary landing place for birds of passage who are looking for a permanent post elsewhere, the number of languid time-servers and misfits will be distressingly large. Some young women graduates of our colleges, wishing to do something until the right men show up, drift into teaching because it is the easiest and sometimes the only haven before matrimony. Until that happy day arrives, they are not likely to be very inspiring to the students. And if the man never comes along, pupils in history for the next generation may be listening to an instructor who is becoming sourer and less inspiring year by year. Then there are the young men who intend to go into some profession, say the law, but who have no money. These usually choose to teach history in the high schools for a few years; then, just about the time they become experienced and are worth their salt, they leave for the happier pursuits of the law. Such teachers may, but are not likely to, be vital and energetic. Until it is less easy for these to use teaching as a stepping stone for a career in another field, we shall have a number of second-rate teachers of history who are hoping to become first-rate lawyers.

But the problem is even deeper than indicated so far. For instance, here is a young man who wants to teach because he feels he would love the work; he looks forward to it as a great calling; he does not intend to make his teaching a mere preparation for something else. He wishes to make teaching his life work. Is it not reasonable to expect that this type of instructor will begin, continue, and end his teaching career with enthusiasm, inspiration, and a sense of high purpose? Reasonable as it is to hope so, the hope does not always materialize.

After some little experience with practice and master teachers, the writer has observed that the vital spark of interest has frequently dried up for teachers who have served quite some time in the field. To them, what was at first a high calling has become a job to be done mechanically, if faithfully, say from nine to four, five days a week. Having started out in their first years with a fine enthusiasm, they tend to get into a rut and to look upon their work as a task to be done with increasing disdain year by year. They view their duty more or less as a laborer in a mass

production system looks at his work: he rings in and then keeps looking at the clock until quitting time, happy when the unpleasant chore for the day is done. How many older teachers there are who meet their classes with a growing sense of futility and who look forward with enthusiasm only to the first of the month when the pay check arrives and to summer vacations when they are away from the "brats" for several months! Obviously something has happened to cause this deplorable slump in idealism and purpose. The problem, of course, is not limited to history teachers.

The young teacher in his first position is naturally sobered by the responsibility of carrying on his work and of preparing for numerous subjects. What looked like a glorious adventure to the instructor who intends to make teaching a life work becomes harsh reality as he confronts the task of dealing with laziness and lack of interest on the part of his pupils. Granted that he will suffer a let-down as he becomes part of the daily routine, the fact remains that, during the first few years, he does not become a robot for the good reason that he is forced to be alert and active while he is learning the courses he is to teach. The knowledge that he is usually only one lesson ahead of his classes helps to keep his mind brisk as he organizes his lessons and increases his information. But once he begins to feel confident that he knows his material fairly well, then comes the possibility that the calling will become a deadly, monotonous grind. What can be done to overcome this danger at that point in his career?

There are summer schools, institutes, and educational meetings, but the unpleasant truth is that all too many history teachers go stale even if they take advantage of further education and even if they attend educational meetings regularly. The writer suggests that one method whereby history teachers can keep alive their enthusiasm and interest is that of research. To be sure, many teachers think they cannot do research. Some are not interested; some think it costs too much; and some feel they do not have easy access to documents. But the writer feels strongly, after observing quite a few teachers in action, that a small dose of research might be the activating agent to bring about their salvation. As he has listened to instructors who have gone over the same lessons year after year, and who have perhaps used the same textbook year after year, he has said to himself many times: What these teachers need is something to freshen them up, something to lift them out of the appalling sameness of the daily drill and of reading papers. If such a teacher could, only a few times a year, talk with authority about some man or event because he had come into contact with the original sources, it might do wonders in reviving his enthusiasm; it might also give to his pupils a renewed confidence in their teacher.

The writer does not mean at all that secondary school teachers should use a great deal of their time in becoming dyed-in-the-wool researchers with the intention of writing deep, abstruse treatises. To suggest such an idea would be foolish for so many obvious reasons that the reasons need not be given. What is submitted is this: That every high school teacher who can should interest himself in some problem or problems, no matter how small, in order to keep up his enthusiasm and sense of purpose. He need not expect that his researches should be published and cause a revolution in the historical world. That is not to say, however, that if the opportunity presents itself he should not publish his paper, say, in the local newspaper, the journal of the local historical society, or elsewhere. To do so is pleasant and worthwhile, but it is not the chief reason for research by such teachers.

The value does not consist so much in what the teacher may do for others in the historical realm, but in what research will do for him. It is entirely possible that he may never publish a single article, and yet his researches may be of infinite value in keeping him from losing interest in his work. Contact with original documents can do miracles in giving to a "tired" teacher a new approach and a new viewpoint; the sense of having followed some small matter to its last discoverable source can give a pleasure that may mean a new grip on life to the teacher surfeited with the details of the daily round of petty duties in the classroom. This new interest cannot help but be transferred to the students, even though the teacher may not be able to use his findings in his classes. Such an avocation can offer to the sagging morale of the "teacher who is in a rut" a lift that not even summer school or a county institute can offer. For, after all, summer school and the institute are more or less required, whereas delving into some historical problem is a labor of love that no school board or superintendent is demanding. The results of the delving are his, and the satisfaction of being an authority on some question, minute though it may be, brings a glow that may draw the deflated teacher out of himself and save him from the numbing sense of futility as his years of service add up. To say that a little research may be the salvation of a teacher is not to say that it will be a miracle-worker for all or that it is a panacea which will bring a better position or a higher salary. Not at all; but the writer bears witness to having seen more than one teacher get a new sense of pride and interest as they read papers to the local historical society or as they modestly mentioned something about their researches to their classes. A bit of research may well lighten the chore of following the syllabi that state departments of education usually hand out.

Much of what has been said may sound impractical and theoretical to the teacher who is likely to

ask: What could I do research on and where would I find the material? The answer is that in every community there are historical problems worth looking into. Moreover there is the state library which is seldom so far removed that the teacher cannot go there now and then to run down a question of more than local import. Almost every community has a prominent family whose manuscripts are worth studying; perhaps the family was involved in industry or politics, and a perusal of the documents may throw light upon state and national as well as upon local history. There may have been an Indian battle nearby, or a fort, or a canal. The possibilities are endless; and if the teacher feels he must get some recognition of a public nature, the county and state historical societies will welcome with open arms any piece of writing if it is well done.

Of course it is not desirable that the teacher read his papers to his classes; that fact is so evident that it hardly needs to be stated. Often, however, the findings can be referred to, as illustrative material, in the normal study of American history. The story of a nearby canal can help to explain the canal era; the history of a local industry can epitomize the growth of industry in modern America; a brief sketch of the life of some local man who went to Congress can be used at the proper time.

It is not given to most high school teachers to go to Washington or to some other research center. But some can, and the results may be more satisfying than those deriving from local endeavor. It is suggested that inasmuch as many teachers take summer trips they might well combine travel with research by going to Washington to delve into the archives, and, while there, take advantage of the innumerable sights that are available. One can be refreshed by a little research as well as by travel.

For most secondary school teachers, however, the field must be local, or at most the state. That no high-powered research is feasible should deter no one. Many times the most significant finds are not in distant collections at all, but are right at the doorstep of the teacher. As an example, the writer recalls with the greatest pleasure having seen in an out-of-the-way corner of Kentucky two original manuscripts. One was a Consular commission signed by Abraham Lincoln, and the other was a receipt written by Daniel Boone. What a lead these could have presented to a school teacher in that area who could not have gone to Washington or to any other important center of research! The story of "Acres of Diamonds" comes to mind. The teacher of history who could not raise himself out of the deadly routine of the commonplace by tracing out the story of such documents is indeed beyond salvation.

Would then, a small dose of research help to get some teachers out of the doldrums? The writer believes it would aid many. He readily admits that

such a suggestion is likely to be considered as ridiculous by many people because the ordinary assumption is that a high school teacher must be kept away from archives and documents if he is to retain his enthusiasm and sparkle. It is commonly believed that he who deals with manuscripts is or will become a narrow-minded "fuddy-duddy" who looks at life only from the standpoint of moldy, lifeless relics of the past. But this is not necessarily so. Antiquarianism is one thing; research in the interest of enlightenment is another thing. In short, the writer believes that a little digging in the sources, carried on as a hobby or as an avocation, can easily revive a teacher's interest in his work, instead of killing it. If his enthusiasm was dead already, at least no harm will have been done.

It is indeed a regrettable fact that many high school teachers of history are not interested in historical activity. The writer is familiar with several county historical societies and knows that the teachers of history, with a few exceptions, take no part. The following questions are often asked: Where are our teachers? Why cannot they be persuaded to join, and perhaps present papers now and then? If they are not interested in such work, who should be? Perhaps the lack of interest is again an indication that high school teaching is not yet a profession. In a job one does only what he is expected to do; in a profession he does more than is required of him simply because he loves his work. The writer believes that one minor way of raising high school teaching from a job to a profession is contained in this article.

Studies and Graduation in Medieval Universities

ELLEN PERRY PRIDE

Louisiana State University, Baton Rouge, Louisiana

I

The serious work in the schools reaching all across Western Europe and covering a period from 1100 to 1500 naturally varied somewhat from place to place and from time to time. With this qualification in mind we may note some of its more universal and enduring characteristics.

For a long time there were no regular places for holding classes. In Paris the first met in the cloisters of Notre Dame, St. Julien-le-Pauvre or St. Geneviève, or in the refectories of nearby convents. Later, as the number of teachers increased, each master rented his own rooms according to his means. He might even lecture under the trees or in the little booths that lined the bridges across the Seine. Similar arrangements were made for the lectures everywhere. Furniture in the classrooms consisted solely of the teacher's chair and desk on a low platform. The scholars were ordered to sit on the floor, "that all occasion of pride may be taken away from the young." The Rue du Fouarre around which masters of arts were grouped at Paris took its name from the straw spread down to keep away the dust and the cold.

By 1300, the nations at Paris rented schools for their members. A hundred years later the various faculties were beginning to acquire their own halls in some places. The erection of buildings, first by the colleges and then by the universities, did not become common till the fifteenth century, which was

a great era of construction. Sometimes the impetus to building was given by the need of adequately housing a library bequeathed to the school, and frequently a chapel would be the first acquisition.

The lectures themselves were largely comments on texts that were read by the teacher. Numerous sets of instructions issued to the masters show that these were intended to be thorough. They were told to state the case carefully, read the text, restate the case, remark on outstanding things, discuss questions and deal with glosses.¹

The scholar held his precious parchment notebook on his knees and tried to take down all the master's words. Statutes forbade the lecturer to dictate, probably to prevent plagiarism in lectures, but student opinion demanded it to the extent of hissing and throwing stones, and usually the instructor, fearful of losing fees, gave in. Other ordinances insisted that the lectures be original, and one from Paris refused candles for the early morning classes so that the speaker would be forced to adopt an extempore, and thus more interesting, treatment of his subject. Books of *Questiones* compiled from the instruction of certain teachers indicate that this was far from being always dry and formal. The master raised and discussed as he went along questions arising from

¹ Hastings Rashdall, *The Universities of Europe in the Middle Ages*, ed. by F. M. Powicke and A. B. Emden, I (Oxford: The Clarendon Press, 1936), 218.

the text, and the students were encouraged to suggest these from their own thinking.

It has been generally supposed that the scholars themselves had few or no books, and judged by our own standards these were pitifully meager. Studies have shown, however, that they were more accessible than was once thought. The authorities of the schools tried to make good copies available by carefully supervising the texts offered for sale or rent at the stationers' and, as at Bologna, by requiring each doctor after giving a course to write out his notes for publication or be fined ten golden ducats.² Many copies of manuscripts from as early as the twelfth century have come down to us. In 1286, a total of 138 different books were listed for rent at Paris, while fifty years later the Sorbonne owned 1,722 volumes for the use of its members. An early statute fined the students for not bringing their texts to class, though it made allowance for "looking over" if there were not more than three people to a copy. Models in the letter-books frequently solicit funds "to buy books." It was not an easy matter for the ambitious student to satisfy his longing for reading materials, but probably not impossible.³

Besides the formal lectures another exercise of the schools was the disputation held by the masters once a week, in which they defended a thesis against all their confreres who wished to take issue with them. The undergraduates listened to their elders and on holidays held their own debates. On these occasions the scholars applied the principles of dialectic they learned in their classes, received practice in accurate expression, and clarified their thinking on various points.⁴ Opinion differed even then, however, as to the real merits of these discussions. Robert de Sorbon said: "Nothing was ever digested until masticated on the teeth of disputation," but John of Salisbury had earlier condemned both the method and the usual subject matter. Revisiting his former companions on the Mount Ste. Geneviève, he wrote: "I found them as before; nor did they appear to have reached the goal in unraveling the old questions, nor had they added one jot of a proposition. The aims that once inspired them inspired them still; they had only progressed in one point, they had unlearned moderation, they knew not modesty; in such wise that one might despair of their recovery. And thus experience taught me a manifest conclusion, that, whereas dialectic furthers other studies, so if it remain by itself it lies bloodless and barren, nor does it quicken the

soul to yield fruits of philosophy, except the same conceive from elsewhere."⁵

Clemengis, Rector of Paris (d. 1435), said of the argumentations of his theologians: "If you cast away the husk and envelope of the words and try to find the fruit, they vanish into smoke, because they are empty within."⁶ In 1531, another writer was still commenting on the bad manners engendered by the exercise of dialectic: "The character, not less than the intelligence, is ruined by disputation. Men shout until they are hoarse; they make use of insulting speeches and threats. They even come to blows, bites, and buffetings."⁷ This habit the medieval scholastics had of jumping violently into an argument on grammar, physics or metaphysics did often lead to mere empty wrangling and foster "a fatal indifference to facts," but it was probably at its best a valuable corrective to the tendency of relying unquestioningly on the written authority.⁸

After the founding of the colleges, their influence in employing special teachers for their younger scholars and finally extending this plan to all their members and boarders caused teaching to become more as it is today. Effort was made to show the pupils how to study, and extra sessions of "repetitions" and "resumptions" under the direction of the tutors assisted the weak and spurred on the laggard.⁹

The arts course in the earlier days of the universities shifted its emphasis from grammar and rhetoric to dialectic with the introduction of Aristotle's *Anterior* and *Posterior Analytics* and other logical writings. When his philosophical works began to filter in through translations from the Arabic, interest in the quadrivium increased. Because of their association with the Arabian commentator, Averroes, these were at first condemned by the Church, but the superior observation and reflection they revealed made them irresistible to the students, and by 1255, they had lived down orthodox suspicions and were prescribed as texts at Paris. Roger Bacon complained of the faulty translations and urged the study of Greek in order that the "Master's" meaning might be correctly received. Grosseteste made some of the first translations from the Greek, and in 1263 an "authoritative" edition was translated by Urban IV's orders and under the direction of Thomas Aquinas.

Unfortunately, as Bacon again insisted, the unquestioning reliance placed on Aristotle's statements left little place for experimental science, and his

² Hastings Rashdall, *The Universities of Europe in the Middle Ages*, I, 190.

³ C. H. Haskins, *The Rise of the Universities* (New York: Henry Holt and Company, 1923), pp. 51-53; C. H. Haskins, *The Renaissance of the Twelfth Century* (Cambridge, Mass.: Harvard University Press, 1927), pp. 70-91.

⁴ Hastings Rashdall, *The Universities of Europe in the Middle Ages*, I, 219, 254-255, 450-457.

⁵ R. L. Poole, *Illustrations of the History of Medieval Thought and Learning* (London: The Macmillan Company, 1920), pp. 185-186.

⁶ Gabriel Compayré, *Abelard and the Origin and Early History of the Universities* (New York: Charles Scribner's Sons, 1910), p. 211.

⁷ *Ibid.*, p. 190.

⁸ Hastings Rashdall, *The Universities of Europe in the Middle Ages*, III, 453-455.

⁹ *Ibid.*, I, 516-520.

errors were perpetuated until after the Renaissance. Some progress was made in mathematics, especially after Leonardo of Pisa introduced the Arabic numerals into Western Europe, and this was particularly well regarded in the English schools.¹⁰ Alfonso the Wise of Castile produced new astronomical tables from his own observations, which led to proposals for reforming the calendar, but also to new astrological interpretations. The whole arts course at Oxford was broader, with more "electives" than on the Continent, and interest in it suffered less by competition with the higher faculties.

In all the schools, however, the sole purpose of the study of the seven liberal arts was held to be a clearer understanding of religious principles. It is reasonable to suppose that then, as now, some men must have often pursued their work driven mainly by an eager curiosity to learn; but without exception when they came to formulate their motives, they attributed them to an effort to comprehend and prove by reasoning the accepted faiths. "Therefore," wrote Charlemagne in the capitulary sent to the monasteries between 780 and 800, "we exhort you not only not to neglect the study of letters, but also with humble mind, pleasing to God, to study earnestly in order that you may be able more correctly to penetrate the mysteries of the divine Scriptures."¹¹ In the same spirit Bacon, who had the most valiantly inquiring mind of the thirteenth century, felt called on to defend experiment in the field of nature because in this way he would be better able to show up the pretenses of Antichrist and reveal the glories of God.¹² Nor can one doubt his sincerity.

The theological course was based on a study of the Bible and the *Sentences* of Peter Lombard, with supplementary attention to the Church Fathers and later writers of the schools. It required a minimum of eight years residence after the degree of master of arts had been taken and usually more, though part of this was spent in teaching. The candidate had to be thirty-five years old before he could become a doctor of divinity.

After its first advance at Salerno and following the introduction of Arabic works at Montpellier, the study of medicine also suffered the arid effects of the scholastic method.¹³ The students apparently would have liked more practical demonstrations, but public and ecclesiastical opinion disapproved. In 1396, Charles VI ordained that once a year the faculty at Montpellier should have the cadaver of a criminal,

but the dissection was made by a teacher with the scholars looking on as best they might.¹⁴ Some idea of the unprofessional character of this exercise may be gathered from a Florentine statute that ordered food, wine and spices should be furnished for a similar study "to keep up the spirits" of the professor and students. It was left for the artists of the Renaissance to make any real discoveries in anatomy.

Civil and canon law were such useful subjects in the outside world, and proficiency in them rewarded so well that more serious work was done in these fields than in any other. The civilians studied the whole of the *Corpus Juris Civilis* for about seven years; the canonists began with Gratian's *Decretum* and went on to the *Decretals* of Gregory IX after he added them to the Church laws in 1234. The latter course required six years study; a degree in both was frequently taken after ten years residence. The study of the civil law at Paris was forbidden by Honorius III (1219) lest its promise of financial rewards detract from the pursuit of theology;¹⁵ since it was not "received" by the English judges, it did not long occupy an important place in the curriculum at Oxford and Cambridge.¹⁶

II

When Abelard and Irnerius were lending fame to Paris and Bologna, the system of promotion in the schools was very simple. The ecclesiastical representative granted the license to teach; the licentiate was introduced around by his master and opened a class for such students as he could personally attract. After the societies of masters or doctors were vaguely formed, the only difference was that they received the new teacher into their group in imitation of the economic guild practice. The public disputation which preceded his "inception" was his trial masterpiece just as surely as the fire-screen was that of the bronze-smith, and the other customs of the ceremony were also analogous to those of the craftsmen.¹⁷

In 1231, Gregory IX forbade the Chancellor at Paris to license masters of theology until he had assured himself that the candidate had "the life and manners, the knowledge, capacity, love of study, perfectibility and other qualities needful in those who aspire to teach."¹⁸ The tests by which these facts were ascertained were at first very informal and usually consisted in making inquiries of the student's masters. Later, to guard against favoritism and the taking of bribes, the examination became a more

¹⁰ Hastings Rashdall, *The Universities of Europe in the Middle Ages*, I, 449.

¹¹ Frederic A. Ogg, *A Source Book of Medieval History* (New York: American Book Company, 1907), p. 147.

¹² A. G. Little, *Roger Bacon* (London: H. Milford, 1929), pp. 13, 26-28.

¹³ C. H. Haskins, *The Rise of the Universities*, p. 48; C. H. Haskins, *The Renaissance of the Twelfth Century*, pp. 324-325.

¹⁴ Gabriel Compayré, *Abelard and the Origin and Early History of the Universities*, pp. 255-256.

¹⁵ Achille Luchaire, *Social France at the Time of Philip Augustus* (New York: Henry Holt and Company, 1929), pp. 102-103.

¹⁶ Hastings Rashdall, *The Universities of Europe in the Middle Ages*, II, p. 20, n. 4.

¹⁷ Gabriel Compayré, *Abelard and the Origin and Early History of the Universities*, pp. 140-142.

¹⁸ *Ibid.*, pp. 143-144.

formal and serious affair. The method varied in different schools, from the very ceremonious ordeal before the doctors and *scholasticus* at Salamanca¹⁹ to the quite private examination before the superior faculties of Paris. In some places a board of regent-masters appointed by the proctors conducted the inquiry. A usual preliminary of the actual test was the solemn swearing of oaths by the candidate that he had heard the prescribed lectures and fulfilled all statute requirements. The records we take as a matter of course were unknown until late in the era, and the medieval regard for the sworn word was high.

A Bologna chronicle speaks of the inquiry there as a "rigorous and tremendous examination" before professors each sworn to treat the scholar "as he would his own son,"²⁰ and the one given on the books studied at Paris, as described by de Sorbon, must have called for careful preparation.²¹ But that standards of accomplishment, as well as of honesty, were not so high in academic circles of the Middle Ages as at present is proved by oaths required of officials that they would give no information about questions beforehand.²² In 1385, the Chancellor of Paris complained that great families were entreating him to give their relatives high places on the roll of licentiates sent to the Pope, regardless of their "grades" on the test. "From the frequent insistence on secrecy of voting and the oaths against taking vengeance upon the examiners it is evident that its practice was not unattended by personal risk."²³

The ceremony of inception grew more and more elaborate and symbolical as the university became a definite corporation. The day before the actual formality the licentiate, having received permission from the society to incept, took an oath from the proctor to do or leave undone scores of things required or forbidden. In 1366, he even had to swear he would wear for the occasion "a new cope not borrowed or hired." The next day, in the presence of the rector, masters and fellow-students assembled in the cathedral or other church, and the candidate gave his inaugural lecture, a public defense of a thesis previously approved by his masters. Then his sponsor conducted him to the elevated magisterial chair, placed the characteristic book of his faculty in his hands, a ring on his finger "in token of his marriage to learning," and the biretta on his head "as the insignia of his mastership," and gave him the kiss of fellowship. As a closing touch the new member was escorted in triumph through the streets to his

home or a wineshop, where he treated his associates to a banquet and other entertainment.²⁴ A jubilant contemporary letter recounts the success of one such event:

"Sing unto the lord a new song, praise him with stringed instruments and organs, rejoice upon the high-sounding cymbals," for your son has held a glorious disputation which was attended by a great multitude of teachers and scholars. He answered all questions without a mistake and no one could prevail against his arguments. Moreover he celebrated a famous banquet, at which both rich and poor were honored as never before, and he has duly begun to give lectures which are already so popular that others' classrooms are deserted and his own are filled.²⁵

Both the examination and the inception ceremony were expensive. The outlay included fees to the nations or faculties and presents for the examiners, bedels and Chancellor, besides the cost of the feast. For some reason gloves were especially favored as gifts to the officials. At Salamanca his reception cost the aspirant the price of a bull-fight.²⁶ In the sixteenth century one writer complained that of the 900 livres expended on medical studies 300 had to be devoted to banquets.²⁷ University statutes sometimes attempted to keep the expenditures within reason. At Bologna one poor student was annually admitted free, and the wealthier graduates were encouraged to pay for the promotion of one or more of their classmates. There was little difference in the formalities attending the degrees in arts and in the superior faculties except that the examinations in the former were more definitely regulated at Paris, and the inception of the doctors of law and medicine were even more expensive and colorful than the others.

About the middle of the thirteenth century the universities began to grant the bachelor's degree as a step toward the higher course. This permitted the holder of it to give "extraordinary" lectures, which were finally considered a necessary part of the training for every student who wanted to become a master. The journeyman idea also worked well in the realm of the intellect. The ceremony for this first graduation, known as the "determination," was a less pretentious imitation of the inception. A regent-master presided for a fee; at Paris the Chancellor had nothing to do with granting this license, but at Oxford he conferred it also.²⁸

¹⁹ Hastings Rashdall, *The Universities of Europe in the Middle Ages*, II, 86-87.

²⁰ C. H. Haskins, *The Rise of the Universities*, pp. 66-67.

²¹ C. H. Haskins, *Studies in Medieval Culture* (Oxford: The Clarendon Press, 1929), pp. 51-54.

²² Hastings Rashdall, *The Universities of Europe in the Middle Ages*, I, 470.

²³ *Ibid.*, I, 470.

²⁴ *Ibid.*, I, 224-230.

²⁵ C. H. Haskins, *The Rise of the Universities*, p. 67.

²⁶ Gabriel Compayré, *Abelard and the Origin and Early History of the Universities*, p. 161.

²⁷ *Ibid.*, p. 162.

²⁸ *Ibid.*, pp. 148-155.

Thus, the university degree was historically speaking a license to lecture. Both "doctor" and "master" were derived from Latin words meaning "teacher" and were used absolutely without distinction in the Middle Ages. *Magister* was preferred in France and England and *doctor* in Italy, though the law professors at Paris later assumed the latter title. In Germany the holders of the degree corresponding to our master of arts are still called "doctors." In effect, it is

the Chancellor's grant of a certificate representing the satisfactory completion of a prescribed course that we have retained from the medieval practice. The significance of admission to a guild was gradually lost when more and more of the graduates sought careers outside the university and the direction of the schools themselves came under the control of the State.²⁹

²⁹ C. H. Haskins, *The Rise of the Universities*, p. 17.

The Schools and the War Program

CHARLES H. COLEMAN

Eastern Illinois State Teachers College, Charleston, Illinois

The school's contribution to the war program naturally falls under three headings: (1) The direct promotion of the war effort through salvage drives, school gardens, etc.; (2) Setting a good example to the public through activities of student groups and of the teachers, both individually and collectively; and (3) Instruction and inspiration of the students and, through them, their families in the significance of the various parts of the war program and in the principles involved in the war. Next, after the press and the radio, the schools offer the most direct agency through which the government can communicate with the people. The physical plant of the school has been made available to the government for a number of war uses, such as selective service and rationing registration, civilian defense centers, etc. The teachers

constitute a corps of trained workers, conscious of their civic obligations, which the government has turned to frequently in the past and undoubtedly will call upon repeatedly in the future.

We are particularly concerned, however, with the relationship of the school as a going concern, working with children and with the war program. In the following list of civilian war contributions, with the relationship of the school to these contributions indicated, it readily will be seen that most of the twenty-four items involve individual or group activities which are desirable in peace-time as well as in war-time. It seems obvious, therefore, that the war effort, far from weakening the school's basic instructional program, actually provides an incentive for strengthening the program as never before in the life-time

Civilian Contribution

- (1) Make an effort to understand the issues involved in the war
- (2) Do not spread rumors
- (3) Avoid baseless criticism of the war program and progress
- (4) Contribute constructive suggestions to increase war program effectiveness and correct weaknesses
- (5) Respect and obey legal authorities
- (6) Pay taxes promptly and cheerfully
- (7) Observe ration regulations. Do not hoard. Save food.
- (8) Observe blackout regulations
- (9) Conserve tires and gasoline.

School Contribution

- School discussion groups, visiting speakers, etc.
- Organize student discussion groups, committees to deal with social problems, etc.
- School patrols, class and school self-government programs
- Prompt payment of all school and group fees, dues, etc.
- Eliminate inter-school competitions involving travel

Grade and High School Class Correlation

- Civics, social studies
- Civics, social studies
- Civics, social studies
- Civics, social studies
- Civics, social studies
- Civics, social studies
- Domestic arts, social studies, economics
- Civics, social studies
- School teams, debating squad, school band, etc.

(10) Participate in community social services	Organize boy and girl scouts, cubs, brownies, etc.	Industrial arts, domestic arts, physical education
(11) Share automobile with others	Arrange group riding to and from school	
(12) Participate in Red Cross program	Red Cross sewing and surgical dressings, home nursing and first aid classes	Domestic arts, hygiene
(13) Participate in Civilian Defense program	Organization of messenger service for OCD, etc.	
(14) Write to friends in the armed forces	Letter writing program	Composition, English
(15) Purchase war bonds and stamps	Stamp sale promotion, room contests, etc.	Arithmetic
(16) Make Red Cross and USO contributions	Membership drives, solicitation teams, etc.	
(17) Salvage metals, cooking fats, paper, etc.	Economy in use of school supplies. Scrap collection teams and committees	Economics, domestic arts
(18) Donate books to Victory book campaign	Book collection program	English, literature
(19) Plant a Victory garden	Garden plots on school grounds	Agriculture
(20) Avoid accidents to self and others	Safety devices in school shops. Safe driving instruction	Industrial arts, domestic arts
(21) Avoid "absenteeism" and tardiness	Attendance and punctuality required in all school activities	
(22) Avoid wasteful expenditures	Instruction and practice in budget making	Arithmetic, domestic arts
(23) Stay healthy. Avoid health risks. Eat and sleep properly	School lunch program. School nurse supervision	Hygiene, domestic arts
(24) Work where effort counts for most in war program	Guidance program	

of the children now in school. The war presents a challenge to the schools, and it offers an opportunity. Let us accept the challenge and grasp the opportunity.

The teacher naturally will check his or her own contribution to the war program by considering each of these twenty-four items. The teacher will ask at least two questions: Am I, as a citizen, doing all that I can to advance the cause of victory? Am I, as a teacher, giving my students the proper example and leadership in order that they, too, will be doing all that they can, both as individuals and as a group?

Although our check list indicates that certain classes may be most readily correlated with the war program of the community, it should be obvious that all classes and all student groups regardless of class program can participate in many of the items in the list.

The rural school, with its homogeneous student body enjoying close individual contacts with the teacher, is particularly well adapted to group action in support of war activities. Successful rural teachers for generations have taken advantage of the opportunities peculiar to the rural school to promote constructive group programs beneficial to the school or

to the rural community.

One of the most valuable educational results flowing from the encouragement of group student action in behalf of the war effort is the opportunity it gives for developing student initiative. These group activities are projects in citizenship. Furthermore, those students having a latent talent for leadership will have the chance to give expression to that talent. Student leaders of today are the community and national leaders of tomorrow. Competent leadership always is a scarce phenomenon. The schools should never lose sight of their obligation to provide that leadership for the years to come.

Every member of the school staff—principal, home-room teacher, subject teacher, school nurse, and even the janitor—has a place in the school's war-aid program. The teacher of the ungraded rural school in this as in all other situations serves in all of these capacities.

The principal's contribution will be for the most part one of inspiration and coordination. With his approval and frequently at his suggestion school-wide programs useful to the war effort will be started and sustained. Examples are, gardens on school prop-

erty, the organization of school traffic patrols, a school lunch program, and student self-government projects. The principal will promote cooperation with outside organizations such as the Red Cross, the Civilian Defense Council, the Boy Scouts and Girl Scouts, etc. He will consider himself a "liaison" officer between the school and the community.

The principal also may find it necessary to exert his influence in a negative manner, as in forbidding inter-school contests involving travel, eliminating the wasteful use of school supplies, and in restraining well-intentioned but poorly planned student projects.

The home-room teacher, in schools having that recipient of student woes, can be the "spark plug" for her group. She can promote salvage, Red Cross, and stamp sale projects. She can insist on the fundamentals of good school citizenship, such as punctuality and courtesy. In general she can do much to sustain student interest in group activities. As every teacher knows, frequently it is easier to get projects started than it is to keep them going when student interest begins to lag or when new ideas appear to compete with the established activity. The home-room teacher is the "morale" officer for her group.

The subject teacher (when she is a different person from the home-room teacher) will find her contribution determined in large measure by the nature of her subject. Although the correlation of war effort activities and class work suggests itself most obviously in the social studies and domestic arts classes, it should be clear that no classroom subject is entirely devoid of some bearing on the war situation. The art class, for example, has an unexcelled opportunity to make its contribution through a war poster program in support of the various war activities of the school and the community. In those classes where patriotic enthusiasm does not find material expression, the connection of the subject matter with the war situation may not appear to be so obvious, but it is there and the skillful teacher will make use of it in arousing and sustaining student interest. The high school Latin class, for example, studies the literature of ancient Rome from which evolved so much of modern civilization for good as well as for ill. A knowledge of Latin forms a basis for the better knowing of our own language and for the easier learning of the languages of our allies and foes. In the more closely integrated world-community of the future, language skills will mean more than ever before. Linguistic experts, we might add, are in great demand in our armed forces today.

The school nurse can take a leading part in promoting Red Cross activities such as first aid and home nursing classes for the older children, as well as in redoubling her vigilance as a guardian of the health

of the school's population, and through that effort, the health of the community.

The janitor has his place, too. He can cooperate with student salvage groups in collecting and baling waste paper and other salvageable refuse. Perhaps he is qualified to act as an instructor to the school's student traffic patrol. He is the key man in any program for promoting good school citizenship by maintaining high standards of school neatness and cleanliness. As every janitor knows, this requires the cooperation of every student and teacher.

It is, perhaps, not too much to say that a community's war effort is likely to be fixed in a large degree by the attitude of its school. Turn the children loose on a community, urging salvage, war bond and stamp purchases, Red Cross memberships, etc., and the adults of that community will be quick to realize their own responsibilities. The family supper table, where school activities are discussed, is a vital cog in the machinery of any organized community effort.

A word of caution might not be amiss. In their enthusiasm for war service teachers should not neglect their primary responsibility, which is to lead youth along the path of greater usefulness and happiness through greater knowledge. The years to come will see a greater need than ever before for a well-informed body of citizens. A crippled school program today might contribute to a crippled nation tomorrow. The lure of higher income and a mistaken notion of wartime service has taken many teachers from the schoolroom to the factory. While the importance of factory production to the successful prosecution of the war should not be minimized, neither should the role of the schools in maintaining a healthy civilian morale be overlooked. Neither for their sake nor for the welfare of the community can we afford to let our children run wild on the streets. Widespread juvenile delinquency can seriously impede many phases of the war effort. It should be clear that the teacher has plenty of opportunity to contribute time and effort in behalf of the war. Unless accepted for service in the armed forces the teacher's most significant contribution to victory can be made where he, or she, is best qualified to serve as a civilian: in the classroom.

There is little reason why an active war program should conflict with a well-taught curriculum. Rather, a carefully planned integration of the two offers a degree of student interest and incentive about which teachers long have dreamed. Here is "student motivation" at its best. Here is a "real life" situation with real vitality. Here is "progressive education" which progresses toward a goal of fundamental importance: that victory which is essential if the world is to be a decent place in which the children of today can live, and their children after them.

Revised Historical Viewpoints

RALPH B. GUINNESS

Franklin K. Lane High School, Brooklyn, New York

EARLY NINETEENTH CENTURY DEPRESSIONS: PANIC OF 1819

Much of the familiar story of the 1929 depression may be found in the accounts of those of 1819 and 1837. Falling prices, ruined business men, poverty-stricken and unemployed labor, confusion, puzzlement and contradictory explanations as to causes, half-hearted efforts for relief, along with a fatalistic feeling that depressions were natural about which nothing could be done—all are there.

The crisis of 1819 seems to have been precipitated by the contraction policy of the Second Bank of the United States. Payments were suspended in many places by state banks; business bankruptcies multiplied; prices fell and unemployment increased. In Philadelphia thirty industries which were specially studied, showed that employment had decreased from 9,672 in 1816 to 2,137 in 1819. But James Flint estimated a half million unemployed for the nation.¹

Relief in certain cities such as New York, Philadelphia and Baltimore appeared in the form of soup kitchens. Around Cincinnati many left for the backwoods to raise food. Congressional relief was requested but denied. Secretary Adams said "Time and Chance" would bring catastrophe or cure. Publicists circulated slogans such as, "Take courage," and "Keep cool," to buoy hopes of recovery.

The propertied classes suffered great declines in value with the banks taking over many properties. Imprisonment for debt increased. European creditors lost over \$100,000,000 through American insolvency laws. Land in Philadelphia dropped from \$150 an acre in 1815 to \$35 dollars in 1819. Richmond, Virginia, property depreciated 50 to 75 per cent. At Alexandria some storehouses and a wharf costing \$17,000 sold for \$1,250 at auction in 1820. In Boston in 1822, 100 failures occurred in three months. Kentucky in 1821 adopted new stay laws against foreclosures so great were their numbers. Prices fell alarmingly, corn selling at ten cents a bushel, wheat less than twenty-five cents and whiskey less than fifteen cents a gallon.

Many theories for the depression were offered. To some it was the lack of an adequate protective tariff. Others blamed it upon over-speculation and too great lending by the banks encouraged by the

war boom prior to 1815. The Second Bank of the United States was blamed especially for encouraging speculation in business. Matthew Carey blamed the depression on over-production while foreign markets were being lost to our products. There were too many Americans on the land multiplying products he said while Russian wheat and Indian and Brazilian cotton were reaching European markets. Protectionists organized committees urging increased protection as the means to restored prosperity. Carey and Niles were among these leaders. One result of their agitation was the creation by Congress of a separate Committee on Manufactures. However, an increased tariff was blocked by the Senate in 1820-1821.

This partly led to agitation for increased internal taxes as government receipts had fallen. Economy in government was practiced. The military establishment was cut almost in half and one-half of the navy was recalled from active service. Several of the states influenced by economy drives cut their budgets. Reforms were made in the Federal land policy. Debtors could pay in bank notes which were in good credit in the district where issued. Purchasers in default could keep as much land as was covered by the new price of one dollar and a quarter an acre and surrender the balance of the land. The act of 1820 lowered prices from two dollars to one dollar and a quarter an acre, abolished credit purchasing and reduced the minimum amount that could be purchased to eighty acres.

Many states passed stay laws on foreclosures, lessened many of the grounds for imprisonment for debt and created state banks to issue bank notes on real estate to take care of the shortage of money. Much of this legislation was later invalidated by the state courts. State laws taxing the branch banks of the Second Bank of the United States to destroy its monopoly on money were invalidated following the *McCulloch vs. Maryland* decision. Thus the depression accounted for these changes in the land policy and the taxing of the Second Bank.

As a by-product of the attack on banks, as seats of grasping speculation, was the rise of state savings banks for the deposit of the money of mechanics and small tradesmen. These were begun in Philadelphia, December 1816, and spread to Boston and New York in 1819.

Nothing politically was done to solve the problem of contraction of money and credit. Instead there arose the political issue of interpretation of the

¹ Samuel Rezneck, "The Depression of 1819-1822: A Social History," *American Historical Review*, XXXIX (October 1933), 28-47.

Constitution whereby the powers of state banks were limited.

PANIC OF 1837

The story of the causes, the characteristics and the ineffectual remedies proposed with regard to the depression of 1837 were quite similar to those of 1819.² Although the United States in 1835 seemed more prosperous than ever, *Niles Register* in April 1836 and in succeeding months warned of impending depression. Then as in 1819 and post-1929 wishful thinkers sought a cure in slogans of confidence.

The propertied classes were adversely affected first. Philip Hone, merchant and mayor of New York, reported it cost him two-thirds of his fortune to get out of debt, while in 1840 his three sons were unemployed. As living was high he wondered how the poor man managed to get dinner for his family. Buffalo was badly hit, its chief promoter and benefactor, Rathbun, went to jail, while his enterprises were involved in a series of fraudulent endorsements. As prices collapsed, bankruptcies increased. Finally, the Federal Bankruptcy Act of 1841 wiped out \$450,000,000 debt affecting almost a million creditors.

Labor suffered unemployment and low wages which created a problem of relief. In April 1837, at Greenwich Village, a petition to the city for work was contemplated. About 50,000 were reported out of work. Horace Greeley declared "one fourth of all connected with the mercantile and manufacturing interests are out of business." Reminiscent of post-1929 is a press report of August 1837 that 500 men had applied in a single day in answer to an advertisement for twenty spade laborers to do country work at four dollars a month and board. At Lynn there were 2,000 out of work, while wages were reduced one-half. Mills in Boston and Lowell were lifeless. In the fall of 1837, nine-tenths of the factories in the Eastern states were said to be closed. The poor planned a rent strike in New York City. Landlords were advised by others to take what they could get and allow the unemployed free rent. Greeley advised the wealthy and benevolent-minded to provide work for the poor. He advised workers to stay away from the cities and recommended western migration though fearing that it might be overdone.

Relief in the winter of 1837-1838 was largely haphazard. A central committee in New York raised money through lectures and concerts to prevent freezing and starvation. In certain New York wards, as the sixth and seventh, a central committee regulated the solicitation of gifts with a strict accounting. Philadelphia resorted to the soup house for relief and also appointed a committee of sixty to beg for

the poor. Boston set up an office for finding work or inducing the unemployed to leave the city. Greeley recommended a permanent organization of "all charitable persons in the city and along national lines to provide work for the 'extinction of mendicity and suffering from want.'" For several years, 1838-1840, he ventured many suggestions for relief among them the continuance of public works and the creation of a Labor Exchange. He became a champion of "man's right to work" declaring the loss in four years of over \$400,000,000 was a vital question "of more importance than any ruling political topic." By 1844, in various cities thought was dawning of a social problem of unemployment, some thinking that permanent unemployment was unavoidable. On the other hand others became reactionary seeing the causes of the depression in the unions and strikes of workers. Some manufacturers and journals now advocated the non-employment of union labor and the virtual outlawing of unions and strikes in accord with English policy of the time.

Various causes were suggested for the ills of the depression. The sins of the government such as its failure to recharter the Second Bank, the distribution of the surplus and the issuance of the Specie Circular were one explanation. On the other hand the Whigs were said to have caused it by a conspiracy to bring on distress to coerce the government into submission to the bank. Others blamed the depression on England from whom our merchants were forced to borrow and thus the Bank of England, according to Hone, became the arbiter of the fate of the American merchant. Jackson was said to have been fighting another war of independence against England as he had in 1812. Moralists inveighed against the wasteful extravagance and the love of tawdry display which swelled American imports and gave us an adverse balance of trade.

The advocates of a protective tariff blamed the depression on the Compromise Tariff. A Business Men's Convention called by the American Institute of New York in 1837 met in Philadelphia. It advocated protection for prosperity, deplored the excess of imports and recommended the payment of duties in cash. In 1841, a Home League Association was formed advocating protection. Many local leagues sprang up. They advertised Clay's theory that free trade was always linked with depression. The passage of the tariff bill of 1842 following which there was revived prosperity, which was attributed to the tariff, was hailed as rescuing American labor from European despotism by raising its wages.

There was widespread agreement from the President down that the depression was due to "overaction in all departments of business." As a cure nature must take its course for it was not the business of government to offer relief. The clergy declared

² Samuel Rezneck, "The Social History of an American Depression, 1837-1843," *American Historical Review*, XL (July 1935), 662-687.

the depression was God's punishment for greed and recklessness. It taught us a lesson to be more frugal and prudent. Others blamed it on speculation due to the American character which seeks large enterprises and not penny-trade as in Europe.

The remedies suggested were various, such as reform of banking and currency, usury laws, imprisonment for debt, stay and exemption laws. On the controversy over inflation and deflation partisans took opposite positions than today. Peculiarly, the radicals clamored for hard money to aid the debtors, and were against banks and credits. The conservatives called for credit extension and more money to save debtors from disaster. More credit it was believed would bring high prices and high wages. A radical critic said banks and credit enabled speculators to seize all the great branches of industry and wrest them from the hands of the real manufacturers and place them in those of the corporations. Greeley argued against hard money as an instrument of monopoly advocating a Treasury issue of \$100,000,000 to inflate the currency and to be receivable for all public dues.

Ingersoll in a minority report to the Pennsylvania Constitutional Convention said that paper money mongers destroyed money, morals, law, order, industry, liberty, equality and property. Brownson urged that credit should not be allowed to extend beyond the rock bottom of actual resources. H. C. Carey urged more banks as a means to prevent the fluctuation of credit. There soon arose before many legislatures a clamor for more banks. New York in 1838 passed a free banking law.

In this depression class feeling appeared for the

first time. Mass disaffection made many fear for the order and security of the country. The repudiation of state debts, rebellion in Rhode Island, and repudiation of debts and rents in New York seemed evidence of threats to the public order. Meetings in New York in 1837 under auspices of the Loco Focos revealed the scope and direction of mass discontent. Among resolutions adopted at its meetings were salary reductions in city government and economy in general, employment on public works and removal of destitute immigrants and others to the country. A convention of Loco Focos at Utica in 1837 adopted a program of constitutional revision providing that there be no forcible collection of debt and that the state should not incur a new debt without popular sanction. It also made recommendations covering the incorporation of banks and the principle of unlimited liability. These ideas spread to other states. Thus a national nativist reaction to Loco Focoism soon sprang up declaring that paupers and malcontents from Europe were spreading radicalism.

As revenues for the federal and state governments declined they greatly increased their debts. Between 1841 and 1842 eight states went into default. In 1842 the federal government could not negotiate a loan abroad. As a result in many states laws were passed restricting the power of the legislature to contract debts.

Many new ideas of social reform, such as Fourierism, were offered to alleviate the sufferings of the poor. The most radical views were those of Brownson who declared the depression and its ills were but evidences of the struggle between capital and labor to be solved eventually by violence.

Perplexing Vernaculars

J. F. SANTEE

Oregon College of Education, Monmouth

Napoleon is said to have remarked that in case of war it is helpful to know what the enemy is thinking. The truth of this observation appears self-evident and accordingly, we may draw the conclusion that some of our present difficulties have arisen because of our ignorance of the cultural life of our neighbors among the nations.

It should now be apparent that during a prolonged period we underestimated the spirit and skill of those nations whose displeasure we were incurring, and who were, at the same time, the recipients of our displeasure. In particular was this true with regard to Japan. It is easily demonstrable, however, that the Japanese were learning a great deal about us. While, for instance, the Japanese language was

studied by few in our country, English had become the second language of Japan. Some years ago, in the columns of an educational journal, the present writer discussed this lack of linguistic reciprocity. Among other things, he then wrote:

This is not a matter of purely academic interest. Since the Peace of Westphalia in 1648, the "balance of power" in Europe has been the great question of the diplomatic world, and the control of the Atlantic has been its natural corollary. Now the scene is shifting. The control of the Pacific is becoming a matter of supreme importance. Of the nations of the Pacific Rim, Japan and the United States are the two foremost. Their mutual relations con-

stitute a matter of the most vital moment, not only to themselves, but to the entire world.¹

In view of what has just been set forth, it may be imagined with what satisfaction the present writer discovered not long ago in *Life* magazine an article on the Japanese language.² However, a questioning attitude quickly followed as this met the eye: "A national secret code, it is perfect for hiding facts or saying what you don't mean." This, apparently, was the conclusion which readers of the article were expected to reach. Yet, paradoxically enough, granting that the author of the article is right in holding that the Japanese language is the incomprehensible jargon of an incomprehensible people, we are informed at the outset that our government is seeking Americans with a knowledge of the Japanese vernacular. Writes the author, the most optimistic estimates regarding Americans (of the white race) having a command of Japanese place the total number at something less than 100.

In order to remedy this deficiency, the article indicates, most of our larger colleges are organizing, or trying to organize, courses in Japanese, and at least 300 students "are wandering confusedly through the introduction to the complications of the most confusing language in the world."

One is reminded of a story told among the Basques. His Satanic Majesty, according to the Basques, once decided to learn the Basque language. After dwelling among this mountain folk of the Pyrenees for seven years and studying their language assiduously all the while, he found that he had mastered only one word. Filled with discomfiture, he vanished in a cloud of sulphurous smoke and has not since been seen in the region of the Pyrenees.

Doubtless the author of the article under discussion would stop short of attributing such difficulty to the learning of Japanese. Indeed, he considers that the American, after studying the Japanese language for ten years, should know as much about that language as the "average Jap." He qualifies this statement, nevertheless, by remarking that this is not "saying much, because even native Japs have a hard time understanding each other."

How like the people who speak English! In the British Isles there are said to be nine different ways of pronouncing "horse." These lines from Kipling might illustrate something about this divergence in English pronunciation:

The men and the horses
Of her Majesty's forces.

¹ J. F. Santee, "English in Japan and Japanese in the United States: A Contrast," *Education*, XLV (May, 1925), 530.

² F. S. Wickware, "The Japanese Language: Perfect for Hiding Facts, or Saying What You Don't Mean," *Life*, September 7, 1942, pp. 58-67. Reprinted in abbreviated form in *Reader's Digest*, October, 1942.

Kipling's barrack-room soldier probably said:

The men and the 'osses
Of uh Majesty's fosses.

In our country, "vulgar fractions" long since became "common fractions," yet not long ago two English lads informed the writer of having "stoodied voolgah" fractions. When amused, some Americans and many English have to "loff," while others just "laff." Our sugar "bowl" and cream "pitcher" suffer a sea-change in nomenclature on the other side of the Atlantic. At least to some of our British friends, the correct appellations are sugar "basin" and cream "jug." We may surmise that numbers of our soldiers on shopping tours in the British Isles have found their American-style English totally inadequate.

We are further informed that:

The literacy rate is high in Japan, but public letter writers do a big business and even highly educated persons hire amanuenses for their correspondence instead of coping with it themselves.

This is reminiscent of the United States with its swarming stenographers and typists. The present writer, as it happened, thought at first of turning his scribbled manuscript over to a typist, but later decided to "cope" with the typing of it himself. Many Americans in responsible positions are quite unable to write presentable business letters.

It is pointed out that, while Japan struggles with a cumbersome system of word signs, we have the advantage of a twenty-six letter alphabet. The assertion is made that leading Japanese scholars have a knowledge of perhaps 6,000 characters, while Japanese newspapers carry about 3,000 characters in type, and that the "average-Jap-in-the-street" must be able to recognize at least 2,000 characters. The following rather naive conclusion is then drawn:

The reason so many Japs wear spectacles is that they exhaust their eyes trying to learn the characters during childhood.

This kind of reasoning would apply to the Chinese, as well, for theirs is the writing system from which Japanese chirography is derived. A tendency to congenital near-sightedness on the part of Mongoloids is doubtless a better explanation of spectacle-wearing among the Japanese.

Now our so-called twenty-six letter system may not so easily lead to the goal of literacy as is assumed by those who have not given the matter careful attention. The fact that our illiteracy rate is higher than that of Japan appears to indicate that some among us encounter considerable difficulty in attempting to acquire the art of gleaning thought from the printed page. Of course, any language, or any writing system, is "easy," once we have acquired it.

To say that we are able to give adequate expres-

sion to our thoughts through the media of twenty-six letters is an over-simplification. Actually, we employ six alphabets of twenty-six letters each, some of the letters quite similar in conformation to corresponding letters in the other alphabets, it is true, yet many entirely dissimilar. These alphabets consist of the capital and small letters used in printing, the capital and small letters used in writing, and the capital and small italics. Added to these six alphabets, the English or American child must learn the marks of punctuation, the Arabic numerals, the Roman capital letters in the role of numerals, besides an assortment of mathematical symbols.

Nor does this indicate the full measure of difficulty involved in acquiring a reading knowledge of such a language as English. With us, the mere recognition of characters is not reading, as is the case with the Chinese and Japanese. We read, not by spelling out words, but through having memorized, more or less, a multitude of word forms. A realization of this fact has led to the abandonment of the A-B-C method of teaching reading to beginners. The "word" method, or some closely allied method, is now in general use. After all, a knowledge of our various alphabets has little to do with the correct pronunciation of words such as "one," "once," "two," "should," and "enough." Students having difficulty with very similar Chinese, or Chino-Japanese, ideographs should have the profound sympathy of those of us who are always confusing "though," "tough," "through," "trough," and "thorough." Even with our half dozen twenty-six letter alphabets, we do not escape the necessity of mastering hundreds of word forms. Our system, nevertheless, has one distinct advantage: It makes the typewriter possible. The so-called Japanese typewriter is really a typesetting machine. Through their study of English, it may be said here, large numbers of Japanese have become familiarized with the Roman letters, and, as a consequence, some printing and typing of the Japanese language is accomplished by use of the Roman alphabet.

As for the assertion that the Japanese language is complicated by having a large number of words with identical pronunciations, but varying meanings, a philologist might reply that homonyms are common to all languages. For instance, we run "fast" and we stand "fast." Also, we "fast" by going without food. On a "fair" day, perhaps, we go to the "fair," first paying our "fare," which is possibly "fair" enough, only to find that the exhibits are just "fair." Then, there are those confusing words similar in form, but having different pronunciations as well as different meanings. "Slough," for instance, is sometimes "sloo" and sometimes "sluff." We "row" a boat, we plant a "row" of cabbages, and we take part in a "row" with our neighbors.

Truly, the longer one ponders upon the complexities of the English language, the more one marvels that any should attempt its mastery. Of course, those undertaking this task are usually infants, blissfully unaware of the difficulties ahead.

As for most polite forms in Japanese being "sheer hypocrisy," it may be recalled that one of our distinguished Civil War generals demanded of his opponent "immediate and unconditional surrender," then signed himself "humble and obedient servant." Why do we write "Dear Sir" to those who are not "dear?" Why do we sign "Yours truly," without the slightest intention of surrendering our personal liberty? Why do we inquire, "How do you do?" with no particular expectation in the way of a reply beyond another "How do you do?" or, perhaps, merely a "Howdy do?" It may be, after all, that the Japanese salutation, "*Konichi wa*," has a definite psychological kinship to this "Yours truly" and "Howdy" business. "*Konichi wa*," some say, means, "May you live ten thousand years." In reality, a literal translation would be, "Today circle"—That is, "May your day, like a circle, be unending." Among the Japanese it is indeed polite to "deprecate yourself and praise the other fellow." But such a tendency exists the world around.

The Japanese may be singular in their manner of replying to negatively stated questions, but they are strictly logical. To the question, "Aren't you going to work?" the Japanese answers, "No," if he intends to work. If we could rid ourselves of preconceived prejudices, we would see that this is reasonable enough. To demand the affirmative answer in declaration of his intention of working, the Japanese considers that the question should be stated thus: "Are you going to work?" When he replies in the negative to the negatively stated question, he means, "No, I am *not* going to work. I *am* going to work."

Double entendre is a characteristic common to languages in general. For instance, the expression, "I like that," or its equivalent in any language, may express appreciation. With a change of tone and rolling inflection, it expresses just the opposite. "You're a pretty fellow," does not usually convey the idea which the words themselves appear to indicate.

The *Life* article, while exhibiting evidences of scholarship, is superficial in its conception. One wonders if its purpose might be to sabotage the movement toward Japanese language study. The total effect of the diatribe was probably to confuse the reading public in our country, and thus further to arouse the flames of prejudice. In the final paragraph, apparently, actual flames are promised to the people of the Island Empire.

As Upton Close well says:

Excess hates belong in the bleachers where

they are a substitute for action, not in the arena, where cold skill, not hot hate, wins the play. I have seen some grotesque picturing of Hirohito and Hitler lately that would make me feel very good if I believed that picture-drawing and name-calling could win the war. The trouble is, there is just as much to lampoon, and there are just as savage artists, on the other side.³

A scientific appraisal of the present unhappy world situation would reveal that much of the present predicament of ourselves and some of our friends among the nations is due to an attitude at once cocksure and careless. Men such as General Giraud know full well that France fostered weakness, and thus paved the way for her own downfall. Other things being equal, efficiency always wins over inefficiency. Through the 1930's some of the so-called democracies were prepared neither for war nor peace.

Those who direct our governmental affairs today,

³ Upton Close, *Events and Trends of the Week*, p. 5. A broadcast over stations of the NBC, June 28, 1942 (University of California Press).

however, are perceiving the value of that "preparedness" about which we talked so much, and did so little, in an era not particularly remote. Awareness of what the Japanese people are saying and writing about us is now envisaged by many of our officials as both a desirable and an attainable objective. Evidently, such persons do not hold with those who consider the mastery of an Oriental tongue as something beyond the capacity of the American intellect. At any rate, despite the efforts of the obscurantists, our Navy Department is now sponsoring one of the most noteworthy projects directed toward the teaching of Japanese ever to be initiated in the United States. Reference is here made to the Japanese language school now maintained on the campus of the University of Colorado—a school formerly located on the campus of the University of California.

This enterprise should meet the approval of the American Council of Learned Societies and the Institute of Pacific Relations, both of which have been advocating "a government-sponsored program to create a reservoir of Japanese linguists." That is to say, a "reservoir" of white Americans having proficiency in the language of Japan.

On the Economic Causes of War

SCHUYLER HOSLETT

*Historian, War Department, Quartermaster Depot, Kansas City, Missouri*¹

The causes of war are not immutable. The institution has existed under tribalism, feudalism, monarchy, aristocracy, plutocracy, democracy and dictatorship. Each war has a distinct set of causal factors which in modern times are not easily discovered or simply stated. Most students agree that contemporary wars result from a combination of motives.

Though sometimes attempted, it is unprofitable to construct by speculation an all-inclusive war theory which states in exact and unalterable terms *the* cause. A better approach is to locate friction-areas in international relations and then endeavor to discover the reasons for these frictions, both immediate and primary. Using such a method, many are agreed that a primary cause for war is found in economic want. Man's first consideration is food, clothing and shelter and following that, those material comforts and luxuries which may be available. Under an agricultural system and in a period when land was relatively uncrowded, it was possible for most people to gain at least a subsistence living through agricultural pursuits. But the introduction of the machine

into this type of civilization had at least three important consequences: (1) industrial nations became largely urbanized and further nationalized; (2) higher standards of living were made possible with consequent growth in population; and (3) the agricultural population of industrialized nations became unable to produce sufficient food supplies.

When only one country in a large trading area became industrialized no major problems were created. England, for example, found she could import food for her industrial workers and raw materials for her machines by selling manufactured goods abroad in undeveloped areas. As the process continued industries expanded, the standard of living rose, the population grew, and the need for foreign trade increased.

When other national states, historically old and new, also adopted machine civilization, competing industrial areas were set up in all parts of the world. As these expanded they too demanded more and more food and raw materials. Where the country was small these had to come from outside areas. As the struggle for markets became more intensely competitive it was realized that a nation able to control resource areas through an extension of political

¹ The views expressed in this article are those of the author and not necessarily of the War Department or the Kansas City Quartermaster Depot.

sovereignty could dispense with external competition and become increasingly self-sufficient. The new industrial states fostered protectionism not only in what colonies they had but in the home market as well. Laissez-faire became no longer workable and the elasticity which marked the world economy of the nineteenth century was rapidly turned to rigidity.

Those powers which had been first in the field, like Great Britain, or had through accident acquired large, rich and diversified areas, like the United States, approached self-sufficiency most completely. But less fortunate states which aimed at the same goal were largely shut out of international trade. They had either to accept a lower standard of living or gain needed materials through conquest.

When, as especially after the First World War, economic distress in certain countries became extremely acute, the psychological forces inherent in human nature, came into play to aid in the building of war machines. The stage was set for the dominant leader who had at his command the frustrated personal aggressiveness of a people who felt they had been cheated. In countries with a strong tradition of militarism this condition needed little provocation. The hatred of the individual who attributes his misfortune to another person or people is reinforced by group action. If well-directed by propaganda and leadership there develops then a desire for something more than a reasonable adjustment (such as an adequate standard of living)—the desire for Power as a proof to the world of national greatness. At the point where Power (which may be displayed through militaristic nationalism) becomes a god, reasonableness is forgotten in the conduct of international relations.

Military, economic and political power become intertwined in both the schemes of aggressors and of those who seek the maintenance of the status quo. Military force is necessary to protect resources within

national boundaries and possessions; on the other hand, great economic resources are requisite to support armaments. Three-fold pressure, military, economic and political, is brought to bear on smaller and weaker nations to gain their support. World tensions become strained to the breaking point—war.

It follows then that such a war as the present one is inescapable until one cause, the economic, is removed through a freer exchange of needed materials throughout the world—until there is a time when no nation can isolate itself. In the short run, freer trade involves some sacrifice in higher standard of living countries. In the long run world living standards will rise. The history of the United States is proof of that—if today there were forty-eight sovereign protectionist states in place of the United States each person could command far fewer goods and services than he now enjoys.

So long as sovereign states respect no higher law than their own, little progress seems likely; some international control must be established. The best and also the most idealistic solution to the problem would be in an international government which could command individual loyalties. Such a suggestion may be impractical at the present moment in world history, but an effective substitute might lie in federations like the British Commonwealth which could control enough resources reasonably to satisfy its populace. But as the war continues, and hatreds are unleashed, the outlook for successful federation of victor and vanquished becomes darker. If the war is long and hard-fought, will the victorious United Nations be willing to spend additional effort and money in re-educating the defeated in the democratic doctrine and, after a period of tutorship, admit them into an economic-political federation upon equitable terms? If not, we will have proved that little is learned from history; we will be planting the seeds of another conflict.

News and Comment

MORRIS WOLF

Head, Department of Social Studies, Girard College, Philadelphia

AMERICAN MISSION

Generations of Fourth of July orators have glorified the accomplishments of our nation. Their testimony inspired in Allan Nevins a vision of the present mission of the United States. In "Re-dedication For America," appropriately the leading article in the July 3 issue of *The Saturday Review of Literature*, he unfolded the vision in fitting language.

Fourth of July orators, during the first two genera-

tions of our republic, lauded its unique political progress. Those who followed them exalted equally the amazing material achievements of the nation. By the dawn of this century they were extolling social justice as the third great accomplishment of the American spirit.

But they, like men from time immemorial, looked toward the day when their nation would rest in the safe harbor of a static world. It seemed to them that

the wonderful political and material inheritances would of themselves bring the nation at length to its happy destiny, provided men did not balk its inevitable drift. They seemed not to know that civilization withers when the people struggle no more. "Unhappy is the nation which thinks itself happy!—for it decays. People resting on prosperity sink in a quicksand; nations fighting to chip footholds in an ice-cliff of adversity rise."

America is fortunate that now she is roused to consummate her fourth and greatest achievement. In this world of turmoil:

America finds that it has a rich inheritor's responsibilities. The wealth which it thought was to be all its own has instead to be shared. . . . Suddenly the rest of the world is at our door, its cries of want and pain jarring our selfishness. More than that, we find that its disasters are our disasters, its poverty is our poverty. Immutable laws of social and economic hydrostatics connect our lot with that of the rest of mankind. As their level rises and falls, so does ours. Our wealth, material, cultural, and moral, in brains, energy, goods, and vision, is not to be hugged to our bosoms; we are in part trustees and distributors, not possessors. How much we have shared since 1914 in gifts, loans, and pooled resources!—how much we are plainly destined to continue sharing!

America has become a member of a single family of nations. Their lot is its lot. It must share the common struggle until the fate of mankind, a common fate, is determined. This is good. Harm to the nation comes not from struggle but from inertia, not from altruism but from selfishness, not from the expenditure of wealth and energy but from stinginess and indolence.

There is national inspiration in the enlargement of our horizon and ambition by this war. Was it not so in 1776 and 1861? We have had three ambitions: to establish an efficient, balanced republic, to reap the harvest of national wealth, and to secure social justice. Now:

it must be our ambition to help restore order on this racked, agonized, exhausted planet, and to make that order permanent; to set up world institutions which shall promote justice and progress; to give humanity something of that sense of comradeship which infuses our own congeries of national stocks. We shall never be more American than in doing this. It is the true American spirit to look for pioneering causes, and to accept ever-growing responsibilities.

POSTWAR PLANS

Each month harvests a crop of proposals for dealing with postwar problems. The proposals probably

reflect the ideas from which practical action eventually will emerge. A representative muster of such ideas was made in the March issue of *Current History*, where nine students of foreign affairs gave their views on "Planning for the Postwar World."

Each is realistic, brief, and pointed. Together they share several basic concepts. They do not hope for a peaceful world unless some agency is created to implement international cooperation. Responsibility for its creation must be accepted by the United States, Great Britain, and Russia. Without their leadership no such organization is possible in the more immediate future. And, at the beginning, the United States must play the leading role in its creation. Irrespective of the treatment meted out to the vanquished Axis powers, ultimate peace and contentment require that they become part of the international organization, on an equal footing with the rest. To insure the peace it will be necessary to maintain military force as insurance against aggression. Economic mutual aid must replace economic strife. And little nations must be as free from fears as large ones.

The nine contributors make no absolutely new proposal. The guiding principles they enunciate have wide acceptance among the United Nations. Their restatement in this symposium serves to make clearer what the world situation requires of our nation.

A REVOLUTION IN EDUCATION

The war, so many aver, heralds revolutions in countless ways and relations of life. Already evidences multiply to suggest the general direction of the revolution in the field of education. What is more revolutionary than to find teachers saying that they must have a voice in determining the peace measures and reconstruction? To this end, the National Education Association has already launched a War and Peace Fund Campaign among the teachers in every state. Professor George D. Strayer, chairman of the campaign committee, believes the teaching profession is facing one of its greatest opportunities. It has an important part to play in bringing the war to an early and clear-cut decision in behalf of the United Nations. It is equally important for it to plan the part it will play in the postwar period.

The opportunity of "Teachers and Teaching in Wartime" was the theme of the May issue of *Progressive Education*. Frederick L. Redefor, the editor, prefaced the number with an excellent review of what has been happening to education ("Education 1942-43—a Summary"). He warned teachers of the need for planning education in terms of both war and peace aims. It would be tragic to be active about winning the war and be oblivious to what we want to win it for. Succeeding articles tell what is actually going on in the schools, here and abroad. They show

the conditions which teachers face, the riddle of morale, the financial difficulties, and the problem of what to teach.

Particularly helpful in pointing up thought about education and the peace is Harl R. Douglass's discussion of the "Essentials of a Postwar Educational Program," in *The Educational Forum* for May. He described five fundamentals of education for the world of today and tomorrow and then indicated ways in which they could be applied in the various school subjects, including vocational education.

Harold Rugg's article on "Educational Planning for Postwar Reconstruction," in the summer (May 15) issue of *Frontiers of Democracy*, covers a wide variety of recent publications on the subject and sets forth what he learned from personal visits with teachers, school-board members, and others. The publications by educational organizations, other groups, and individuals reveal the scope and nature of the planning activity. Professor Rugg drew attention to the problems involved in participating as leaders in planning for peace and reconstruction.

The value of such planning depends upon the accuracy with which teachers forecast the world of tomorrow for which they are preparing the youth of today. This was the subject of the first chapter of *Schools and Manpower*, the recent *Yearbook* of the American Association of School Administrators. An extract is available in *The Education Digest* for May ("The World Youth Must Live In"). Such terms as air age, plastics, and synthetics are descriptive of the changing world. Service occupations will be important as never before. In this country a new importance will attach to a military career. Housing, health, communications, and education suggest other developing fields. At the same time old needs will continue, such for example as training for family life, vocations, and rounded social life.

Some observers are convinced that the times require a re-orientation of education itself, especially on the secondary school level. Paul R. Mort, distinguished professor of education at Columbia University, made this the subject of his Inglis Lecture at Harvard. Selections from the address, "Secondary Education as Public Policy" will be found in the leading article of *The Education Digest* for May.

There is a possibility, said Professor Mort, that the social and economic developments of recent times will actually supplant the secondary school by other institutions. Where school men have not ignored they have misinterpreted trends. They have seen in the unparalleled growth of secondary school population during the last half century proof of the nation's faith in our schools. Child labor laws and compulsory attendance requirements are witnesses to that faith. But may it not be, said Professor Mort, that the schools merely supplied a handy way to deal

with the evils of unemployment that accompanied the tremendous technological revolution in industry? May it not be that the nation was less interested in education for youth than it was in meeting the overshadowing problem of unemployment?

Educators insist that much greater public aid must be given the schools. Yet they have not tied education in with the broad public welfare. They have been occupied with problems of college entrance, guidance, and other matters peculiar to the existing school and not with problems of the general welfare—political, economic, social. The public, therefore, has not been eager to increase its financial aid, although education is not costly. It receives a very small part of the total tax receipts. If twice as much were spent on the schools it would still take only a small percentage of the nation's total taxes. The schools can get all the financial support they need if educators will re-design education so that the public will recognize it as having vital import for the general welfare.

The secondary school can make itself really indispensable to our social system. To do it, it must be re-designed in such essentials at teacher-training, curricula, work-study programs, provision for individual differences and capacities and for individual needs, school-public relations, and equalization of educational opportunities for children in underprivileged sections. Thinking must be guided by two aims:

- (1) Education should contribute to the stability of the American way of life by creating the skills and understandings and loyalties necessary to the people who are the stuff of it, and (2) education should contribute directly to the abundant life of individuals, so that the promise of the American way of life may be achieved as fully as possible in each generation.

The problem of American secondary education is of such wide interest that *Fortune Magazine* offered a study of it to citizens, in its July issue ("Ferment in Education"). Evidence is assembled which reveals how far our educational achievements have fallen short of expectations and objectives. A summary review is made of the history of education from the earlier classical schools for the few to the current curricula designed for everybody. Against this background the differences between the educational theorists of our day are surveyed.

It is insisted, however, that when all is said and done "American education is concerned chiefly with the production of high school graduates." It is concerned with mass education, with providing "a high school culture" for the nation. Mass education suffers from several deficiencies. American high-school graduates as a rule cannot think independently, are unwilling to participate in civic life at the sacrifice of personal convenience, and lack "an understand-

ing knowledge of the country and the world."

These deficiencies suggest what the aims of secondary education must be, whatever else they may be also. They supply essential, though not the sole, yardsticks for measuring classroom objectives, methods, activities, and results. How to accomplish these aims, unhappily, is still a matter upon which the best educational doctors disagree.

The dislocations of wartime create opportunities for redesigning education. The National Resources Planning Board made some revolutionary recommendations for education in its "National Resources Development Report for 1943 (Part I: Postwar Plan and Program)" which the President submitted to Congress last March. The chapter on "Equal Access to Education" is attracting widespread attention among teachers. A lengthy summary of it was given in the May number of *The High School Journal* ("The National Resources Planning Board Report on Education"). Fifteen recommendations of the Board are described and tables are appended showing the astonishing expenditures envisaged for postwar education.

Another summary of the chapter appeared in the May issue of *The Journal* of the National Education Association. Attention was there concentrated upon the nation's failure to supply universal education. Facts and figures were cited to show the gap between the number in school at the various levels and the number of persons of school age according to the census. Facts were cited also to show the inequalities of educational opportunity in school districting, buildings, equipment, income, and salaries. The Board asserts that only federal aid can equalize for the people of the entire nation the educational inequalities inevitable in the several states and tens of thousands of school districts.

REPORT ON SOCIAL SECURITY

This report of the National Resources Planning Board deals principally with the problem of social security. *The New Republic* included a twenty-page special section on the report, in its April 15 issue. The Board recommends full economic security for all citizens; and Congress, which has received the report, will discuss bills on the subject. Every proposal will be opposed by some existing interest. Congressmen, state politicians, various business leaders and professional groups, sections of the press, and others will strive to prevent action.

Students of the problem insist that the general welfare requires action upon it in place of mere discussion. The opposition will see to it that citizens know the reasons against such action. It is the duty of citizens to inform themselves equally of the reasons for taking action now. It is not a bit too soon, therefore, to study the merits of proposals and all

the pros and cons, in the school. Few "problems of democracy" are more important in these times. Older youth will benefit from *The New Republic's* analysis of the problem and the report in its special section, the "Charter for America."

NATIONAL AND INTERNATIONAL FINANCE

Not the least of the postwar problems will be the financial one. Several articles in the May issue of *Current History* discuss various aspects of it. Harvard's noted economist, Professor O. M. W. Sprague, compares the British and American plans for facilitating international exchange after the war ("New International Currency"). Lord Keynes' plan is the simpler one. Like the American plan its object is to stabilize international currency values. It proposes a new medium of exchange for international use, the "bancor." The nations would join an international clearing union. Each would hold amounts of bancor fixed by the participants, perhaps in proportion to its pre-war foreign trade. Holdings would be increased and decreased according to a nation's favorable and unfavorable balances of trade. If necessary, to preserve the equilibrium of foreign exchange, national currencies would be depreciated or appreciated and tariffs altered.

The American plan is more ambitious. It provides for an international bank whose assets would be the investments of the member nations. The bank would render banking services, seeking thereby to stabilize international exchange. Professor Sprague ventures the opinion that at present the simpler British plan is more practicable. J. S. Gurley, whose article on "America and Postwar Finance" follows Professor Sprague's, describes several difficulties which may defeat attempts to use an international accord for stabilizing exchange in place of the individual national efforts that failed after the last war.

A little later in the same issue Professor Nathan Bailey of the College of the City of New York discusses "The New Fight Against Inflation" which is being waged by the government. Tables of price changes since Pearl Harbor reinforce his account of a national menace.

LABOR

European labor leaders, familiar with Marx, have commonly looked forward to the time when the labor movement would engulf the state, as occurred in Russia. The state engulfed labor, however, in Italy and Germany. Most American leaders have not desired either outcome. Writing in *Fortune* for June, John Chamberlain argues that "Labor Has a Choice: It Can Be Swallowed by the State, or Remain Free in Society." Unless it strives to preserve its freedom, Europe's experience may be repeated here. His article is the first of a series designed "to assess the labor

movement in terms of a general theory of a free social order." Later articles will deal with coal, automobiles, steel, and the American Federation of Labor.

Statism is not likely to win out here because it is counter to our history. The "American Dream" and the principles of natural rights are too deeply imbedded in our tradition. Labor, said Mr. Chamberlain, will not find its salvation by sacrificing its freedom for political power. By working directly with management it will gain its ends without that sacrifice. Labor and management together can insure economic freedom. Statism—Marxism—throttles it.

EQUAL RIGHTS AMENDMENT

Twenty years ago the National Woman's Party proposed the Equal Rights Amendment. It marked the culmination of the long struggle in this country for equal rights for the sexes. The *Congressional Digest* for April 1 made it the subject of study. Its history was reviewed, the amendment itself described, and many questions about it answered. An illuminating part of the presentation was the *pro* and *con* discussion of the question, "Should Congress Approve the Proposed Equal Rights Amendment to the Constitution?" Distinguished men and women from many walks of life took part in the debate.

TIMELY GEOGRAPHICAL CONCEPTS

Sir Halford J. Mackinder, eminent geographer who first used the name "Heartland" in 1904, finds the value of the concept enhanced by events since and makes a modern application in a notable article, "The Round World and the Winning of the Peace," in the July number of *Foreign Affairs*. He outlines four broad concepts which bare the essential unity of the globe and are indispensable for the successful planning of the peace.

A girdle, as it were, [is] hung around the north polar regions. It begins as the Sahara desert, is followed as one moves eastward by the Arabian, Iranian, Tibetan and Mongolian deserts, and then extends, by way of the wildernesses of Lenaland [roughly, the nearly four million square miles of mountains, plateaux, valleys, and forests in which the River Lena is central], Alaska and the Laurentian shield of Canada, to the sub-arid belt of the western United States. That girdle of deserts and wildernesses is a feature of the first importance in global geography. Within it lie two related features of almost equal significance: the Heartland [which includes the Russian plains, roughly from east of the Yenisei to the broad isthmus between the Black and Baltic seas], and the basin of the Midland Ocean (North Atlantic) with its four subsidiaries (Mediterranean, Baltic, Arctic and Caribbean Seas). Outside the

girdle is the Great Ocean (Pacific, Indian and South Atlantic) and the lands which drain to it (Asiatic Monsoon lands, Australia, South America and Africa south of the Sahara).

The region within the girdle, from the Missouri to the Yenisei, is the fulcrum for lifting the world back to prosperity. Rebuild it economically and the ordering of the Outer World can follow easily, under the leadership of the United States, China, and the British Commonwealth of Nations.

The area within the girdle has broad natural defenses in the scantily populated "ice-clad Polar Sea, forested and rugged Lenaland, and the Central Asiatic mountain and arid tableland." Only in Peninsular Europe, with its thousand-mile gateway between the Baltic and Black Seas, is it exposed to attack. Here Germany has been the threat. But she lies within the jaws of a pincers: the now vast industrial, military might of Russia and the Franco-Anglo-American power. France is the bridgehead, Britain the moated aerodrome, and America the depth of defense with great reserves of manpower and economic reserves. If these four nations stand poised to cooperate at the first threat to peace, "the devil in Germany can never again get its head up and must die by inanition." If they will guard the gateway, the clean water of democratic wisdom will wash away the ruling German philosophy. However, none but regenerate Germans can do this educational work for Germany.

The girdle itself is a "mantle of vacancies," a barrier land-space of twelve million square miles or one quarter of the globe. Only some thirty million people inhabit it. Airplanes and trunk motor roads will traverse it, but for a long time it will keep the major communities of man apart.

Sir Halford asserts that, if the tropical rain-forests of South America and Africa are assured health and "subdued to agriculture," they can support a billion people. The billion now inhabiting the Monsoon lands of India and China can grow to prosperity while "Germany and Japan are being tamed to civilization." A third billion will live between the Missouri and the Yenisei. Such a balanced globe of human beings can be free beings because balanced, and therefore happy.

SOCIAL STUDIES IN FERMENT

Probably no area of the curriculum will be more affected by the war than the social studies. Our civic education has been justified by the war. Professor Erling M. Hunt of Teachers College, Columbia University, in "The Social Studies in Wartime" in the April number of *Teachers College Record*, pointed out that our youth fight with a determination at least as great as that of youth indoctrinated in totalitarian schools. Under arms, our youth have shown initia-

tive, adaptability, and thinking power second to none. At home the people are determined to see it through. Civic education has not failed. Nevertheless it is in ferment. Schools introduce new courses and new books, take part in stamp and bond campaigns and salvage drives, and their older youth seek war jobs.

The schools are conscious of hitherto unsuspected weaknesses. In the social studies too little attention, for instance, has been paid to geography. Convincing testimony to its neglect is given by Dan Stiles, pen-name of George Haig, newspaperman and lecturer, as the result of his experiences with audiences up and down the land. In "Why Not Teach Geography," in *Harper's Magazine* for May, he described the geographical illiteracy of the nation and tells how he became an apostle of geography teaching in the high school, although he is not a teacher.

Professor Hunt names other neglected areas, in the social studies, such as Far Eastern history and cultures and the history of other nations in our own hemisphere. In conclusion he suggests a reorganized course of study in the high school social studies. Now that most youth continue on into the senior high school the terminal, ninth-year civics course of the junior high school can, in most schools, be dropped in favor of the twelfth-grade problems of democracy course. For grades nine and ten he proposes world geography and world history. The study of such matters as physical resources, human ecology, and the implications of the air age will supply the setting for the study of world history. And it should be world history and not national histories or the history of Western civilization. The course may be organized around universal activities such as making a living, the arts, and religion. Grades eleven and twelve similarly form a two-year unit of American history and world problems. American history should include all the Americas and may be organized around such themes as discovery, settlement, migration, economic development, and education. From this course the one on world problems emerges naturally. It would include such problems as international organization, global security, world peace, and democracy.

This last, we now know, needs to be taught to all mankind. No way of life is immortal in history, and we cannot assume that our democratic way has greater finality than the ways of the ancient Egyptians or Romans. This warning is the thesis of Superintendent James H. Buchanan in the leading article of *The Clearing House* for April: "Social-Studies Teachers: Let's Re-examine Our Premises."

Signs point to modifications in the American history course. The *New York Times* attack of last spring, unjust though most declare it, seems to be speeding change. The *Times* attack, in the opinion

of Professor Ralph W. Tyler of the University of Chicago, may presage "many other efforts to influence the curriculum through special campaigns" (*The School Review* for June, section on Educational News and Editorial Comment: "A Misguided Attack on History-Teaching"). He recommends that teachers themselves undertake re-organization of the curriculum under their own professional leadership, before forced to do so by outside pressure groups.

A special committee, sponsored by the American Historical Association and the National Council for the Social Studies, already has been named to survey the teaching of American history in our schools and colleges and make recommendations. The Rockefeller Foundation granted about \$10,000 to defray costs. Dr. Edgar B. Wesley of the University of Minnesota, chairman, planned to complete the study by October 1.

The plans of the Middle States Council for the Social Studies for revising courses are here presented.

1943-1944 SESSIONS OF THE MIDDLE STATES COUNCIL FOR THE SOCIAL STUDIES

The fall and spring sessions of the Council (formerly the Middle States Association of History and Social Science Teachers) will study the problem of revising courses in United States history and world history, in the light of wartime developments. The sessions will be practical, seeking to propose specific changes in these courses on various school levels. All history teachers are invited to take part in the meetings.

The meetings will be held in New York City at Christmas time. Notice of the exact date will be made later. Starting with a general meeting devoted to basic proposals presented by leaders in the field, the conference will next resolve itself into sectional groups for frank discussion of what should be, and what can be done on each of the school levels in each of the courses. Before closing, the general conference will reconvene to assemble the sectional reports into preliminary revisions of the two courses.

During the next few months, these preliminary revisions will be discussed among local teachers' groups, preparatory to final consideration at the spring meeting of the Council. This meeting is planned for March 24-25, 1944, in Philadelphia during Schoolmen's Week at the University of Pennsylvania. It will be conducted in the same manner as the fall meetings and will determine the final revisions. These revisions, with selections from the principal papers and discussions and with summaries from the sectional reports, will constitute the 1944 issue of the *Proceedings*; this issue is designed to be of value to teachers generally in the field. A similar study and printed report on the problem of revision in other

social studies courses is projected for succeeding sessions.

The preliminary agenda for the meetings, with illustrative proposals, are as follows:

A. Underlying Considerations

1. Will the United States and world history courses remain unchanged, except for addition of a World War II unit, or will all parts of the courses be affected?
2. What changing historical perceptions will effect changes in objectives and subject matter?
3. In the light of changing perceptions, what concepts should determine the specific changes to make in course content and aims, on various school levels? e.g., such concepts as international goodwill and the outlawing of war?

B. United States History Revisions

1. In the light of the underlying considerations, what changes in time allotments for the main historical periods are indicated?
2. And what segments of subject matter should receive less, and what segments more, time? e.g., should less time be given slavery or tariffs or political campaigns or westward expansion; and should more time be given foreign policy or taxation or labor and social welfare or the role of the United States in global affairs?
3. What existing topics or units must be reinterpreted? e.g., do we need to reinterpret American culture, concepts of democracy, inter-American relations or relations with the Far East?
4. What new topics or units must be required? e.g., do we need to add conservation of human resources and consequences of World War II?

C. World History Revisions

1. What changes in time allotments of the main historical periods are called for?
2. What segments of subject matter should receive less, and what segments more, time? e.g., should less time be given European national histories, medieval wars and dynas-

ties, national wars and imperialism; and more time to India and the Far East, the rise of the common man, democratic movements and world industrialization?

3. Should the course be centered in Europe or in mankind's evolution?
4. Should the organizing principles be found in national histories or in the evolution of human institutions, knowledge, technology, attitudes, etc? If the second alternative is chosen, how shall national histories be treated?
5. What existing topics or units must be reinterpreted? e.g., do we need to reinterpret the bearing of geography upon historical developments?
6. What new topics and units are now required? e.g., do we need to add the revolution in communications and the recent technological advance?

NOTE: As these agenda are preliminary, suggestions are solicited for their improvement; and constructive criticism is welcomed. Please address your comments, as soon as possible, to the president of the Middle States Council, Jeannette P. Nichols, Swarthmore, Pennsylvania.

AMERICAN EDUCATION WEEK, 1943

Education for Victory is the theme of American Education Week, this year. The program is sponsored by the United States Office of Education, the National Education Association, the National Congress of Parents and Teachers, and the American Legion. The topics for the seven days are:

- Sunday, November 7—Education for World Understanding
- Monday, November 8—Education for Work
- Tuesday, November 9—Education for the Air Age
- Wednesday, November 10—Education to Win and Secure the Peace
- Thursday, November 11—Education for War-time Citizenship
- Friday, November 12—Meeting the Emergency in Education
- Saturday, November 13.—Education for Sound Health

Book Reviews and Book Notes

Edited by RICHARD H. McFEELY

The George School, George School, Pennsylvania

The Cult of Uncertainty. By I. L. Kandel. New York: The Macmillan Company, 1943. Pp. x, 129. \$1.50.

For several decades there have been many different opinions and much confusion in the thinking of American educators as to what should constitute the true end of learning, where the teachers could find materials which would contribute to the development of the pupil toward these ends, what sorts of experiences a teacher should offer to facilitate the learning process, and by what means an adequate evaluation of the pupil's growth and development could be made. The war, resulting in part at least from the conflict between two diametrically opposed ways of life, has brought to the fore many new educational problems and demands and has brought into sharper focus many old questions which challenge the thought of teachers. "What is the democratic way of life?" "How can we educate our pupils more effectively than we have in recent decades to a deeper understanding and appreciation of the values which we are seeking to preserve?" "How can educators contribute most effectively to winning the war and the peace to follow?" On these and like questions, there is much thought being expended today by teachers in all our schools and colleges.

In this small volume which grows out of a series of four lectures—the Kappa Delta Pi lectures—Dr. I. L. Kandel, well-known American educator, sets forth in a clear, provocative manner some of these basic conflicts in American education. He takes to task those educators (and in certain Progressive circles they are all too common), who believe that any change that is made in the curriculum denotes progress, those who believe that all learning is but a building up of conditioned reflexes, and those who believe that any fixed, prescribed, or "determined in advance" curriculum is taboo since it looks beyond the immediate interests and drives of the learner. He believes that as a nation we have many difficulties because "... the obligations, duties, and responsibilities of democracy and social living have been left in the background as values to be discovered by the individual as he expresses himself in a social environment. To set them up as ideals which the individual must by the process of education learn to accept in order to become a member of society is a practice which is rejected through fear of indoctrination. While the advocates of this theory of education insist upon the uniqueness, the dignity and the worth of

each individual, they refuse to admit that this central concept of the ideal of democracy has emerged from the slow and painful struggle of the human race throughout the centuries and that its 'creation' and attainment cannot be left to the creative activities and self-expression of each individual."

Dr. Kandel does not deny that "progressive educators" have social aims and ideals, and that they recognize that a community of any kind must have recognized and accepted values. He does take issue with those who, because of their emphasis on freedom, are "content to leave the choice of values to the individual's own experience no matter how immature he may be." He opposes this educational practice with the belief that schools are institutions "established and maintained by society to achieve certain ends, to transmit certain values, and to give each individual his rightful share in the great heritage of human experience." He believes that "in a democratic society with its faith in education and in the provision of equality of educational opportunity, it is more necessary than ever before to disseminate common understanding, common knowledge, common ideals, and common values. Such common elements can only be transmitted through a curriculum from which all can derive profit to the extent of their abilities." This would imply a curriculum, adapted to the age, intellectual level, and needs of the individual pupil but with certain elements, certain parts of the content of the curriculum determined in advance and drawn from the "funded capital of civilization." Only by so doing does the author believe we can bring a greater stability to mankind and bring the products of scientific discovery under the control of human and moral values and thereby directed to the service of men.

Whether one agrees with Dr. Kandel or not is less important than the fact that he so clearly states the issues over which educators disagree, and indicts so forcefully so much that passes for "modern" or "progressive" education. He thereby causes the reader to examine critically and carefully the basic educational philosophy and assumptions upon which he is working.

In general, this reviewer tends to agree with the author, but one criticism must be voiced. At times, one gets the impression that Dr. Kandel divides educators into dichotomous categories—either they are completely with him or they are completely against him, whereas in reality on the issues that he cites

here are all shades of gray between the black and white. Another criticism is that he apparently assumes that the "eternal verities," the "funded capital of civilization," the "human values" which have evolved through the centuries are well known to those who accept them and those who reject them. A specific enumeration or mention of more of them would have made even more provocative the discussion which centered on them. Too many people use the term democracy and similar terms, who have little conception of what they mean in specific traits or qualities of personality.

This small book is a "must" for all teachers in elementary and secondary schools.

R. H. McF.

The Other Americans: Our Neighbors to the South.

By Edward Tomlinson. New York: Charles Scribner's Sons. Pp. vi, 454. \$3.00.

In writing *The Other Americans* Mr. Tomlinson has produced a book that is spirited and entertaining, brief, and easy to read. It is a varied presentation of some historical facts, colorful descriptions of the more picturesque aspects of Central and South American life, a few comments on the social and political life of the people, and an unconscious forecast of the ease with which all of us may soon be able to hop nonchalantly from one air-field to another keeping engagements with Brazilian *fazendeiros* and owners of Bolivian tin mines.

The photographs are attractive, and the maps and appendix of "Facts and Figures" are useful to supplement the necessarily fragmentary treatment of governments, educational systems and physical characteristics.

Fortunately, the author states in his introduction that the book is "not necessarily an academic study" because certain important and basic omissions make it impossible to consider the book a serious contribution to the literature already existing on the subject of our southern neighbors. It is not clear why Mr. Tomlinson should have chosen the title he did, and then have given so few impressions of the people themselves. His approach seems always to be that of North American business interests, his admiration being reserved for the mining engineers and the builders of great railroads. There is a pervasive atmosphere of callousness toward the fate of the underprivileged which is out of keeping with the best thinking in the United States. The following sentences have a familiar reactionary ring:

"... The lot of the Ecuadorean peasant is prosaic. In four hundred years it has changed little. He is a peaceful plodding person. It is not the peasant Indian who engages in revolutions and political upsets. Such antics he leaves to his *mestizo* brothers in the cities and larger towns. He is not interested in any-

body's isms or ideologies. Left to himself he is a kindly, quiet, dignified human being, the heir of great traditions."

"Some sporadic efforts have been made to legislate for the benefit of those employed by industries and government. Such legislation works successfully with large enterprises, particularly those controlled by foreigners." (p. 217).

Two paragraphs later the author says of Ecuador: "Like most republics it has paid dearly for its independence." These are strange words when we consider the principles for which we are fighting the present war.

Mr. Tomlinson's lack of concern about the great social forces that are stirring in the other Americas is evident again in his description of the battle for freedom that is taking place in Peru, as in most other Latin American republics:

"Peru, like all the Andean republics, has its social and racial problems. The Indians, who constitute more than half the total population, are probably the most important. Or perhaps it were better to say that Peru's problem is the idealists, many of them sincere, but most of them impractical, who are trying to lead these children of the ancients in revolt against their rulers."

"There are two schools of thought both trying to stave off radicalism. The old conservative landowners are trying desperately to hold on to power and maintain the *status quo* of their ancestors. The liberals are trying to maintain a feudalistic system liberal enough to benefit all the people. As in Mexico, though not to the same extent, something in the Indians of Peru is beginning to stir" (pp. 250-251). ... Shades of the Civil War slavery debates!

The great danger of the author's failure to give any critical appraisal of social conditions among the other Americans is that our neighbors are very conscious of the struggle between idealists for whom they have great admiration, like President Roosevelt and Vice-President Wallace, and the extreme capitalist and imperialistic elements in our country who prefer playing safe with fascism to risking any dalliance with possible communistic groups. They are eager to see whether our government will be able to carry out the ideals of democracy for which we are struggling. Cultured South Americans read most of the books we write about them, and their first thought is usually to see whether a new and widely publicized book reflects the old imperialistic point of view or that of the New Deal "Good Neighbor" policy. It would be very difficult to place this one in the latter category, with its frequent emphasis on the great part that our business men have played in the development of the southern continent, often at the expense of the other republics. A prize example of Mr. Tomlinson's disregard for "natives" is his

account of the building of the railroad from Puerto Limón to San José in Costa Rica, in the process of which four thousand men gave their lives in building the first twenty-five miles of road. "No one knows how many died later," says the author. But "through Keith's foresight the giant United Fruit Company was born."

If the author's bias were understood, this book would be useful to high school or college classes as collateral reading. As an attempt to explain the soul of the "other Americans" or to give an appraisal of their cultural life or their views about the United States, it has very little to offer.

DOROTHY B. CRAWFORD

Girls' High School
Philadelphia, Pennsylvania

Social Work Year Book: 1943. Edited by Russell H. Kurtz. New York: Russell Sage Foundation, 1943. Pp. 764. \$3.25.

This new issue of the *Social Work Year Book* comes at a most apt time, when, with lightning social changes occurring with alarming rapidity, the average lay and even professional person is often left a bit confused. Not only those of the professions, but legislators, public administrators, teachers, and the lay volunteers in any of the fields of present service will welcome the clear, concise outlining of the organization and function of our 1,110 national and state agencies with which we are all, in one way or another, connected in these strenuous times. To the educator, who realizes more than ever in the dawn of this new day the inseparable relationship of the school to the community—its resources and problems—the sections on Programs for Youth, Boy's and Girl's Work Projects, Recreation, Social Action, Housing, and Medical Care, will open new vistas or goals of achievement in unifying the school and the community. To those of legal bent who give themselves freely to the tasks of their community, chapters covering new Labor Legislation, Labor Relations, Civil Liberties, and Social Action, will challenge their attention, and, it is hoped, will arouse their consciousness fully regarding their local situations in comparison to what might be further developed. The account of the amazing growth of, and interest in programs of adult education during the past few years is particularly significant, it being shown that at this time one out of every three adults now shares in the many opportunities offered by the "nation-wide people's university."

For the Community Chest folk, there will be found a thrilling and absorbing story of community chests from their first inception, when they read "Community Chests and War Chests," harking back to England in 1873, where the first chest was financed at

Liverpool. Leaders in community service everywhere, as the communities become more conscious of their duties, will wish to be thoroughly informed on just what has been and is being done in the field of post-war planning, on the problem of our aliens and foreign born (including Japanese relocations), and migration. These subjects are interestingly, objectively and authentically covered by our most able specialists in these fields. "Community Welfare Planning in War Time," a vital challenging need of the present, explains clearly the organization and coordination of all health, welfare and related defense activities, outlining definitely the responsibilities of all agencies participating. Particularly interesting is the fact that West coast communities are planning recreation "for the long black-out evenings that are believed to lie ahead."

The problem, with all of the new implications due to the war, of the American Negro, which has come so much to the fore in recent months, has been excellently summarized, and highlighted especially are the agencies that will participate in attendant postwar problems.

Welfare planning for Service men is reviewed in every phase and relation in transition from civilian to soldier. The chapter on the "Social Aspects of Selective Service" has special merit for its clarity and simplicity.

Of special interest, not only to the educator, but to the pastor, social worker or clubwoman, will be the new thoughts in the field of juvenile work and Court of Domestic Relations, for always, back of the child, is reflected the home situation which the workers must be thoroughly conversant with if they would serve the whole child most intelligently, day by day. Recent trends in adoption legislation and present adoption practices reflect the thoughtful study being given year by year to improve the situation of the adopted child. Day care for children, which is becoming a major need in America today where the mother now leaves the home to work, is ably discussed. Local communities interested in developing plans for this care for children of their community will find practical suggestions for setting up small units locally.

The value for leaders of each community having the wealth of information to be found in *Social Work Year Book: 1943*, is that so often they may not realize to the fullest extent just how manifold and rich the resources are for the less privileged of their community, or the extent to which new legislation has broadened programs they may have been reasonably familiar with in their inception. This can be easily seen in the field of legal aid which has been extended materially for the past few years until this service is available almost everywhere. Old age as-

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By LAWRENCE A. AVERILL

Head of the Department of Psychology, State Teachers College, Worcester, Mass.

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sistance has had notable changes in eligibility requirements and many pastors or other humanitarian workers will profit by the new knowledge to be had of the provisions for the aged which may apply directly to the benefit of some one in their own community. Survivors insurance, once rather complicated in theory to the lay person, becomes readily understandable after perusal of the chapter dealing with it in this book.

With a bird's eye view, so all-enveloping, of agency activities throughout our country, the correlation between them is vividly seen. The bibliographies following each article open the way to further and complete study in any field that meets the interest of the reader. This volume, the reviewer feels, should be easily accessible to women's study groups everywhere in order that they may learn more readily to use all possible resources for benefit of their individual communities.

Part Two, which is a directory of the 1,110 national and state agencies both in social work and all related fields, is a complete education in itself. Under the heading, following the address and names of the chief executives, there is given membership data and a paragraph on the purposes and activities of the organizations. As has been the case each time the *Social Work Year Book* has been issued, the

reader always closes the volume reluctantly and with a renewed sense of deep thankfulness to the one whose interest in humanity has made the wealth of helpful material available.

LAURA CARSON

The George School
George School, Pennsylvania

A History of Latin America. By David R. Moore.
New York: Prentice-Hall, 1942. Pp. xiv, 942.
\$4.25.

All of us in the United States should be better acquainted with Latin America and this sixth printing in a revised edition of Professor Moore's book, first appearing in 1938, will provide much more than a surface acquaintance.

Professor Moore has divided *A History of Latin America* into three divisions: the Colonial Period, Nineteenth Century Developments, and Latin America Today. To a degree Parts I and III leave a clearer picture in the reader's mind, since in Part I the picture is not clouded by constantly changing governments, and in Part III, Latin America Today, the period is shorter and portions are treated topically. Part II, Nineteenth Century Developments, doubtless is told as simply as it is possible to relate events in countries where progress is frequently the

result of revolutionary rather than evolutionary processes. It is quite a relief, however, to study the developments in Brazil during this period where the picture is not constantly interrupted by changes in government. Incidentally, the story of Brazil from Cabral to Vargas, as presented in the different periods, is one of the clearest and most interesting in the book.

In his history of the colonial period the author not only traces the history of Spanish and Portuguese discovery and colonization, but presents a wealth of information upon governmental methods and agencies, taken up by viceroalties and the lesser administrative divisions. Inasmuch as he has assumed that most of his readers do not read Spanish, an assumption doubtless true, it would be a great aid if there were a glossary containing such words as *alcalde*, *cabildo*, *caudillos*, *gachupines*, etc., which occur frequently. For intelligent understanding of the colonial period the accurate meanings of these Spanish terms have to be kept in mind.

The author makes it quite clear that it was not the royal authorities in Spain but rather their agents in the New World who were wont, without authorization, to treat the Indians harshly. In spite of the cruelty of men like Pizarro and Coronado, it must be admitted that in many Latin American countries today the Indians still comprise a majority of the population—something not true of the United States. Royal Spanish policy tried to preserve as well as to convert the Indian. Chapter VIII gives a clear, simple account of the careers of men like Miranda, Bolívar, San Martín, Hidalgo, and Iturbide. Though their names are familiar to many of us, their deeds are not.

To most readers Part III on Latin America Today will be the most instructive and helpful. This section, which comprises about half the book, is worth reading by itself if one lacks time for the entire history of Latin America. In five chapters Professor Moore traces the history of political and social changes, country by country in this century. The history of events in Argentine, Chile, Brazil, and Mexico will reveal to many Americans for the first time the valid reasons for many of their attitudes which we have been prone to criticize without much understanding of the issues involved.

Chapter XXI has an excellent account of German and British relations with Latin America as well as a history of Latin American Congresses. Few Americans realize how much Latin Americans owe to the friendly British policy of the last century, nor how alarmed Latin American governments were at the Nazi attempt at economic bondage more recently.

In conclusion there is an excellent account of the origin and evolution of the Monroe Doctrine, including a detailed account of our recent policies of economic and military cooperation right down to the

Rio de Janeiro meeting of Foreign Ministers, January 1942.

This is not a book to pick up and rush through. To the general reader, older student, and teacher—all interested in learning about Latin America, as well as to all school and college libraries—this book is recommended. And to appreciate the hard won unity of Latin America today, Part III ought to be read widely in order that we in the United States may continue to support an intelligent foreign policy for this hemisphere.

For those who wish to pursue certain aspects further a thirty-seven-page Bibliography provides a useful introduction to the study of Latin American history.

PHILLIPS E. WILSON

Phillips Exeter Academy
Exeter, New Hampshire

The War: Third Year. By Edgar McInnis. New York: Oxford University Press, 1942. Pp. xiv, 347. \$2.00.

This third volume, by Professor McInnis of the University of Toronto (Canada), presents the war developments from October 1, 1941 to September 30, 1942. It is divided into four chapters with each one describing the military affairs in the three month interval. This necessitated writing very close to the time when events happened. It is not newspaper type of writing. The treatment is primarily chronological and with divisions on the basis of geography. It is remarkable how well Professor McInnis has been able to weave together the many detailed incidents and facts and at the same time present an intelligible picture of the major moves in the military campaigns.

One outstanding impression one gets from this book is the cumulative series of defeats and disappointments suffered by the United Nations in this year period. By the end of September 1942, the Nazi forces were storming Stalingrad and it looked as though the city would fall. General Montgomery had not yet driven the Rommel forces out of El Alamein, the American forces were in process of getting a grip on Guadalcanal and the Australians were still tense over the danger of Japanese invasion. The fact that the present scene is sharply different from that of last September does not destroy the value of this book. If anyone should drift into feeling that the United Nations had an easy time, or were sure of victory, this book would counteract such a smug attitude. It shows the dark days when the United Nations were spread thin and unable to make a stand and offensive action seemed impossible.

The method of presentation is not adapted for average high school students. It will be valuable for reference when a review of events of the year are needed. Most of the material is factual and thus

avoids the pitfalls of some current affairs writing. It would have been more helpful if additional maps had been provided. The appendix includes a number of official documents and a chronology of important events. The sixteen-page index is carefully done and is a great help. The very attractive jacket shows pictures of leading personalities, scenes and the United States declaration of a state of war against Japan of December 8, 1941.

Walter Millis provides the foreword that is in itself an excellent overview of the events of the year. He starts by saying that in few wars has it been so difficult to foresee the future or to know what may be going on at the moment. But, the broad outlines of what has already taken place are clearly apparent. The year brought both sides to full strength and up to the crisis. The Axis dealt tremendous offensive blows but just failed of achieving success.

This book shows endless work and is objective and well balanced. It presents factual developments and avoids speculation or moralizing. It does not get into the domestic problems of the various nations or many other problems in connection with the war. It is devoted to the single task of organizing and following through the major developments of the year.

JULIA EMERY

Wichita High School East
Wichita, Kansas

World Organization: A Symposium of the Institute on World Organization. Washington, D.C.: American Council on Public Affairs, 1942. Pp. ix, 426. Cloth edition: \$3.75. Paper edition: \$3.00.

The papers in this volume are revisions of lectures and addresses delivered at the sessions of the Institute on World Organization held on the campus of American University, Washington, D.C., from September 2 to September 13, 1941. Such topics as the League of Nations in world politics, armaments and measures of enforcement, mandates and colonies, minorities, Danzig, the Saar, the World Court, the International Labor Organization, revision of the Covenant of the League, and the American Continent and the League are very adequately discussed and give the reader a clear analysis of the first great experiment.

Pitman B. Potter, director of the Geneva Research Center, in his address states that the failure of the League, where it did fail, was not so much a failure on the part of the system of the League—in terms of its basic principles and juridical structure or of its organs and methods—as it was a failure on the part of its member states to live up to its principles and to utilize more completely its machinery and procedure. The delegates or officials involved tended

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to distort and pervert the process of free inquiry, common consent, and impartial administration, and supplant it with the process of secret intrigue, power politics, and partisanship.

Arthur Sweetser, director in the Secretariat of the League of Nations, concludes that the world's only real hope is to return to a universal form of organization and that form of organization must be substantially strengthened over the League of Nations. It must have greater power, responsibility, and prestige. Its sharpest need is the support of governments and the public. Attention must be given to the wider representation of peoples and to some kind of direct participation in order to bring the League down to the man in the street.

Michael Heilperin, professor of economics at Hamilton College, in discussing the economic and financial issues of world organization reasons that the League could not achieve its tasks of building up an integrated world economy because it failed to counteract economic nationalism. He believes that after the war, presupposing that the war will end in victory for the United Nations, international organization will be given a new lease on life; it can therefore be assumed that the League of Nations will be re-established in some form or other.

Benjamin Gerig, associate professor of government at Haverford College, gives the reader some

very good material on mandates and colonies. He says that no conceivable rearrangement of colonial territory among the powers would go any appreciable distance in solving their raw materials problem. Rather must the remedy be sought in a more rational organization of trade among the nations of the world.

Another interpretation for the failure of the League of Nations is given by Hans Kelsin, member of the faculty of Harvard University. He believes that the authors of the Covenant made a mistake in placing the Council of the League in the center of this international organization and not the Permanent Court of International Justice. It would have been more correct to have made the principal organ an international court rather than an international administrative organ. In discussing the revision of the Covenant of the League, Kelsin proposes a new constitution which is well worth careful study.

The final lecture in the symposium is of particular interest as it discusses the relationship of the American countries to the League of Nations. The author, Ricardo J. Alfaro, secretary general of the American Institute of International Law, believes that whether the American republics continue to maintain a non-political organ or constitute an outright political association, or set up organisms of the two categories, the American regional organization must maintain close collaboration with the world organization.

FRANCIS JAMES CARBON

Sharon, Pennsylvania

American Government. By John McMahon. New York: D. Appleton-Century Company, 1943. Pp. ix, 191. \$1.50.

This handy summary of governmental processes in the United States is apparently intended as a study guide. As such it should be of value to skilled teachers, who themselves know something about its subject matter, either as a point of departure for a course in American government or as a review aid. But the author, who obviously knows thoroughly American political institutions, has presumed familiarity with them on the part of the potential users of his manual, which definitely limits its value for the unguided student or the poorly prepared teacher.

This is not a text, as the author clearly points out, although it is more than a mere outline, which he labels it. Perhaps "developed outline" would be a fairly accurate description, since considerable elaboration of major points is given.

Even in such a brief treatment the author might well have provided more definitions of difficult or obscure terms, and certainly he could have improved some of those he does give, as for example the one for gerrymandering on page 88. He has a tendency

to use difficult words when simple or more familiar ones could have been substituted.

The author has not limited himself to political structure as such. He has skillfully integrated pertinent historical and contemporary material. In one place, however, he slipped badly in this respect. In summarizing the reasons for expansion of federal power he has concentrated on political factors to the neglect of the sociological and economic. His best chapter is on "Business, Labor and Social Security," while the weakest is on "Political Parties."

This little volume, crammed with information, is well organized. Used as intended, it should be valuable to any college, or better-than-average high school class in American government.

JAMES E. DOWNES

State Librarian
Trenton, New Jersey

New World Horizons: Geography for the Air Age. Edited by Chester H. Lawrence. New York: Silver Burdett Company, 1943. Pp. 94. \$2.00.

Most Americans today need to realize in a way most of them have not done so far that the earth is round, and that old concepts of the relation between space and time on the globe have been outmoded by the development of the airplane. They need to realize that "the earth is growing smaller," that there is no place further than sixty hours flying time away from their home towns right now and that this time will be cut down with further developments of air transportation. They must begin to think of air routes over the North Pole as the shortest routes from America to Europe and Asia. They need to become more conscious of the growing interdependence of the world, that few events are so remote that their repercussions are not now world-wide. They should get to know more about the topography, climate, natural resources and agricultural potentialities of our allies and of our enemies. They could profit by more knowledge about the life and customs, the geographic location, and the economic assets of our "neighbors" all over the world. Most American adults have sensed for the first time, especially during the months of American participation in this war, how inadequate their knowledge of global geography is and how rapidly the use of the airplane is forcing new concepts of time and space into their thinking. If they are forward looking, they will be especially anxious to keep abreast of the times, to prepare themselves with more adequate knowledge for the air age which will follow the war. They are, perhaps, already casting about for the means of fortifying themselves in this way.

In *New World Horizons*, a book replete with unusual, vividly graphic maps, original and unique cartographic ideas, and excellent photographic pic-

tures, the layman, and the teacher, will find answers to many of their questions. The brief descriptions which accompany each map or picture sets forth in short, concise form the important data or information about them. There are also many interesting statistical comparisons which portray in a revealing manner such things as the length of time required to circumnavigate the globe at various periods of time from Magellan to the present, or the travel times overland by stagecoach, train and airplane, or figures which show "How the Atlantic Has Diminished in 100 Years." There are also maps which show clearly the topography and the location of some of the vital resources on each continent. Other interesting features include comparisons made between the areas of foreign countries with that of combinations of states in the United States with which the reader is usually reasonably familiar. The book also contains a full index in which the more unfamiliar and difficult names are "pronounced" by the use of diacritical marks.

Obviously in a book as short as this, only the high spots can be indicated, but for the layman, and for many teachers in both elementary and secondary schools, it does offer a very helpful beginning to the important study of geography for the air age.

R. H. McF.

The Thousand-Year Conspiracy. By Paul Winkler. New York: Charles Scribner's Sons, 1943. Pp. x, 381. \$2.75.

Is Hitler Germany's master? By no means, says the author, a French journalist now in this country. Hidden behind Hitler stand the "Prusso-Teutonic powers." "All he wanted was merely to become their sole agent and sole façade for the future." About these secret over-lords Mr. Winkler reveals sensational things. They represent a "conspirational community," which has existed since the days of Emperor Frederick II of the thirteenth century. This Hohenstaufen bestowed the mission of world-domination upon the Order of the Teutonic Knights by granting to them lands on the Vistula and setting them on the path of ruthless conquest and harsh rule. The true spirit of these monks was that of the heathen Germanic tribes; their aim: the rule of their caste over the world and the destruction of Christian civilization. This conspirational community has never ceased to exist. It changed its organizations and tactics.

The monks were replaced by the Junkers. Historic figures like the Great Elector of Brandenburg, Frederick II of Prussia, and Bismarck, were merely their agents as is Hitler today. The conspirators brought about World War I. The Kaiser was then their façade. In 1918 he was made the sole scapegoat. The Junkers were safe and continued to work behind

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the smoke-screen of the Republic. A chapter of the book deals with the political murders after the war. They were part of the scheme of the Junkers, who revived the medieval institution of the "Fehme," a secret society which assumed the rights of a tribunal. The author thinks the new "Fehme" did a thorough job: "By 1920 all the democratic parties had lost their leaders through assassination." Meanwhile, secret rearmament proceeded. Dr. Schacht was used to ruin the German middle classes, thus undermining the Republic and getting the masses ready for desperate adventures. When Hitler's popular movement fitted into the Junker's plot, he was called to power. He has never had anything against their interests. On the contrary, he betrayed and murdered his closest friends and collaborators in order to prove his boundless loyalty to his lords. Now, they are preparing to use him as a scapegoat as they did the Kaiser.

According to Mr. Winkler, this movement represents something unique in Western civilization. It is the "downward progression." He contrasts its barbaric principles with those of the "Greco-Christian civilization," the origins of which he traces far back to Egyptian mysteries, using the same linear technique. He calls it the "upward progression." Except for bad Germany, practically everything be-

longs to it, even communism. This war is, then, a crusade of the forces of the "upward progression" against the perils of primeval barbarism. Germany herself is not entirely black; there is a good Germany which, for centuries, has participated in the upward movement. She has to be rescued from the claws of the Junkers. The ways the author proposes are surprisingly simple: "An extremely energetic police operation with provisions of a lasting character against the recurrence of the ominous phenomena"; "an absolutely free exchange of goods"; "a unified monetary system and other economic measures of a similar nature"—all under American leadership.

The book is a grotesque simplification of extremely complex phenomena. Nobody doubts that the Prussian tradition and the Junker element are very serious historic factors. But like all people obsessed by one idea, the author commits three typical errors: (1) He exaggerates; for example: all democratic leaders were murdered! (2) He thinks his interpretations are the only possible ones. Thus he knows exactly what Emperor Frederick II had in mind when he granted those rights to the Teutonic Order. (3) Facts do not occur to him if they lead beyond his narrow thesis: Why is it that the theoretical forerunners of Hitler began to raise their voices during the Napoleonic era? Has this not also to do with the French imperialism of that period? Why are so many scholars among these forerunners? They do not belong to the Junker caste. Why are similar voices heard in other countries, e.g. in France, as M. Julien Benda has shown? Why, in Nazi philosophy, has the emphasis shifted from the true Prussian idea of the state to that of the nation, while Italian fascism, certainly not under the pressure of Prussian conspirators, has adopted the original Prussian concept? The Junkers did not mind coming out of their fox holes under Von Papens's chancellorship. Why do they hide now (except for their traditional field, the army)? Why did Hitler dissolve the student fraternities, although these hotbeds of feudal training were very dear to the Junkers?

Some mistakes of a factual nature may be mentioned: on page 78 medieval Swabia is considered a part of Bavaria; on page 85 Frederick II of Prussia is called the son of Frederick I; on page 96 the Kaiser Wilhelm Canal, inaugurated in 1895, seems to exist in 1864.

Besides the Prussian feudal tradition there may exist an actual conspiracy. It is not proved by such methods as the author uses. He missed his chance to present objectively the grave problem of the Prussian Junker. Unguided adolescent readers might easily fall for this persuasive linear construction.

HENRY BLAUTH

The George School
George School, Pennsylvania

PERTINENT PAMPHLETS AND OTHER TEACHING AIDS

Sound Educational Credit for Military Experience. American Council on Education. Washington, D.C.: American Council on Education, 1943. Pp. 35.

A program recommended by the American Council on Education growing out of their work on this important educational problem with the Education Branch, Special Service Division, United States Army and with the United States Armed Forces Institute.

East and West of Suez: The Story of the Modern Near East. By John S. Badeau. New York: Foreign Policy Association, 1943. Pp. 94. 25 cents.

In this volume the Foreign Policy Association continues to give accurate, authentic materials on topics and problems of vital interest today. This Headline Book is well-written, and contains some excellent graphic materials.

A Short List of Books on National Socialism. By Noram H. Baynes. London, England: P. S. King and Staples Limited, 1943. Pp. 15.

Historical Association Pamphlet, No. 125, and contains a short but rather comprehensive list of books on National Socialism, most of which are published in England or the United States.

Latin America: A Source Book of Instructional Materials. By Eleanor C. Delaney. New York: Bureau of Publications, Teachers College, Columbia University, 1943. Pp. viii, 67. 60 cents.

This is Number 6 of the Practical Suggestions for Teaching of which Hollis L. Caswell is the editor. Herein a teacher will find a gold mine of practical, interesting, helpful suggestions as to ways to enrich the teaching of work on Latin America. Its suggestions include activities in social studies, arts, singing and music, cooking, games, and the like.

Latin America and Hemisphere Solidarity. By James E. Downes, Nathaniel H. Singer, and Donald Becker. Boston: D. C. Heath and Company, 1943. Pp. vi, 237. \$1.40.

This is a basic unit of study on Latin America, with especial emphasis upon the reasons for the attention now being given to Latin America in the United States, and on the obstacles which must be overcome if the Good Neighbor policy is to realize its great potentialities.

Course for the Storyteller. By Ruth Budd Galbraith. New York: H. W. Wilson Company, 1943. Pp. 15. 35 cents.

This is an outline which was originally prepared for the Workshop in Storytelling in a summer institute for volunteers in community activities held at the New Jersey College for Women. It has been revised and should be invaluable to all who wish to make the telling of stories more effective and of greater educational value.

Women At Work in Wartime. By Katherine Glover. New York: Public Affairs Committee, 1943. Pp. 31. 10 cents.

Public Affairs pamphlet No. 77, a handbook on the special problems of women workers in wartime.

Between Mountain and Sea: Chile. By Sydney Greenbie. New York: Row, Peterson and Company, 1943. Pp. 84. 56 cents.

An interesting, informative story of Chile. The illustrations are beautiful.

Children of the Sun: Peru, Ecuador, Bolivia. By Sydney Greenbie. New York: Row, Peterson and Company, 1943. Pp. 84. 56 cents.

Teachers with an interest in fostering a better understanding and relations with our neighbors to the south will find this recent addition to the Good Neighbor Series valuable as an adjunct to other sources.

The Fertile Land: Brazil. By Sydney Greenbie. New York: Row, Peterson and Company, 1943. Pp. 84. 56 cents.

Another of the Good Neighbor Series, this time dealing with our great neighbor, Brazil. Like the others, it is beautifully illustrated, well-written, and very interesting. It also contains a pronouncing glossary which is valuable to students.

Republics of the Pampas: Argentina, Paraguay, Uruguay. By Sydney Greenbie. New York: Row, Peterson and Company, 1943. Pp. 84. 56 cents.

In this small volume, Sydney Greenbie continues to adhere to his high standards of accuracy and readability in his Good Neighbor Series. The illustrations are colorful and interesting.

America's Battlefronts: Where Our Fighting Forces Are. By Frederick Gruin. New York: Foreign Policy Association, 1943. Pp. 96. 25 cents.

One of the useful, readable Headline Books of the Foreign Policy Association in which the reader is informed about the placement of our troops on our far-flung battlefronts in this global war.

Flying Weather. Compiled by Lili Heimers. Upper Montclair, New Jersey: New Jersey State Teachers College, 1942. Pp. viii, 13. 50 cents.

A list of teaching aids, audio and visual, dealing with flying and weather. An excellent source of information dealing with important and easily obtainable materials.

American Foreign Policy: A Visual Outline. By Walter B. Norris. New York: Longmans, Green and Company, 1943. Pp. iv, 136. 75 cents.

This small volume is another of the Student Outline Series, and has been prepared with especial care for the college student of American diplomacy and American foreign policy, and for those preparing for entrance into the Foreign Service. The outline is full, the bibliographies carefully drawn, and the index complete.

Child Manpower—1943. By Gertrude Folks Zimand. New York: National Child Labor Committee, 1943. Pp. 34.

This is the most comprehensive discussion that has yet appeared of the effect of the war upon child labor and the new problems created both for younger children and for older boys and girls.

CURRENT PUBLICATIONS RECEIVED

The Rise of American Economic Life. By Arthur Cecil Bining. New York: Charles Scribner's Sons, 1943. Pp. xii, 732. \$4.00.

An introduction to American economic history, presenting the story of the origin, growth and expansion of American economic life from its lowly beginnings to the highly complex economic organization of the present. Well illustrated. Excellent bibliographies and index.

Norwegian-American Studies and Records. A publication of the Norwegian-American Historical Association. Northfield, Minn.: Norwegian-American Historical Association, 1943. Pp. viii, 203. \$2.00.

The papers herewith presented make an interesting contribution to our understanding of one of the living traditions of America—the tradition of pioneering. They set forth in a readable, informative manner materials that add to our understanding of immigrant pioneering as part of the larger story of America pressing onward.

Wilson's Ideals. By Saul K. Padover. Washington, D.C.: American Council On Public Affairs, 1943. Pp. 151. \$2.00.

In the selections presented in this book the reader will make or renew an acquaintance of a great and wise man, for the editor has culled the highlights of

the writings and speeches of Wilson and arranged them in logical order.

Education in Wartime and After. By Stanford University School of Education Faculty. New York: D. Appleton-Century Company, 1943. Pp. x, 465. \$3.00.

In this timely book a group of specialists in various fields of education consider the impact of World War II on American education and point out ways in which our schools can contribute to the war effort and to post-war reconstruction. A provocative, cooperative study which will stimulate and challenge all educators. The index is detailed.

Discovering Ourselves. By Edward A. Stecker and Kenneth E. Appel. New York: The Macmillan Company, 1943. Pp. xix, 434. \$3.00.

A revised edition of a popular book on the human mind and how it works. The authors have brought it up-to-date and added three new chapters on Emotion, Anger, and Fear. Excellent from the mental hygiene point of view.

The Other Americans: Our Neighbors to the South. By Edward Tomlinson. New York: Charles Scribner's Sons, 1943. Pp. vi, 454. \$3.00.

An authority famous in two hemispheres for his lectures on Inter-American affairs presents herein an informal and interesting book about our neighbors to the south.

The World of the Four Freedoms. By Sumner Welles. New York: Columbia University Press, 1943. Pp. x, 121. \$1.75.

An interesting, readable, provocative series of addresses.

Liberty Concepts in Labor Relations. By Byron R. Abernethy. Washington, D.C.: American Council on Public Affairs, 1943. Pp. xi, 119. \$2.00.

Dr. Abernethy has presented in this monograph the attitudes which have characterized the claims of labor and business in the course of their conflicts and shows that both sides have appealed to some abstract conception of liberty to advance their own interests. Excellent bibliography and good index.

Education and the United Nations. By the Joint Commission of the Council for Education in World Citizenship and the London International Assembly. Washington, D.C.: American Council on Public Affairs, 1943. Pp. vi, 112. \$1.00.

This report deserves the very careful study of all who are interested in the role of education in the post-war period. It reflects a profound understanding

of conditions in the various European countries and of the ideas of educators who have had direct experience with the war.

The Italianization of African Natives. By Roland R. De Marco. New York: Bureau of Publications, Teachers College, Columbia University, 1943. Pp. xvii, 150. \$2.35.

This is a study of the pattern which Italy followed in the education and nationalization of her colonial native populations from 1890-1937. The account is interesting and thoroughly documented. The bibliography is comprehensive.

Honorary Degrees: A Survey of Their Use and Abuse. By Stephen Edward Epler. Washington, D.C.: American Council on Public Affairs, 1943. Pp. 224. \$3.25.

A scholarly study of the historical origins and present status of the awarding of honorary degrees. This study contains an extensive bibliography and a full index.

Never Surrender. By Brassil Fitzgerald. New York: Ginn and Company, 1943. Pp. vii, 271. \$1.00.

A series of original biographies—stories of men of today and yesterday whose lives personify the qualities that Americans love and admire. Included are accounts of such men as Emile Zola, Simon Bolivar, Wilfred Grenfell, Winston Churchill, and Franklin D. Roosevelt. Each account is authentic, interesting, and followed by some useful, stimulating teaching devices. The pictorial illustrations are appropriately chosen.

A History of Oberlin College. By Robert Samuel Fletcher. Oberlin, Ohio: Oberlin College, 1943. Vol. I. Pp. xvii, 502. Vol. II. xi, 507-1004.

A comprehensive, authoritative, thoroughly documented history of one of America's finest colleges. Volume I takes the story from the founding of the college through the Civil War. Volume II brings the story from the Civil War to the present. The illustrations are interesting, the index comprehensive, the list of sources extensive.

They Who Wait. By Robert Guerlain. New York: Thomas Y. Crowell Company, 1943. Pp. ix, 206. \$2.00.

A vividly interesting account of the author's incarceration in a German prison camp after the Battle of the Somme and until his release under the Vichy armistice terms. It is not a passionate tirade or a recital of emotional-stirring events, but an account of prison life, of the thoughts of the men, the guards, and the visitors, the plans and hopes for the future.

It is a timely story of the quiet men who will someday lash out at Nazi Germany from within.

The Hero in History: A Study in Limitation and Possibility. By Sidney Hook. New York: The John Day Company, 1943. Pp. xiv, 273. \$2.50.

A contribution to a theory of history in which the author attempts to formulate an analysis of the problem: "Are men mere chips on the wave of events, or can great individuals ever shape the course of their times?"

For Your Freedom and Ours. Edited by Manfred Kridl, Wladyslaw Malinowski, and Jozef Wittlin. New York: Frederick Ungar Publishing Company, 1943. Pp. 349. \$2.50.

A unique, inspiring, and dramatic account of the unfolding of Polish progressive spirit through the centuries. This is a timely compilation and can be read with profit by all who admire the undying spirit of the Polish people during these dark days.

The Freedom to be Free. By James Marshall. New York: The John Day Company, 1943. Pp. 277. \$2.50.

James Marshall, lawyer, administrator, and, for four years president of the New York City Board of the New York City Board of Education, gives a realistic proposal for a basis for world organization at the end of this war.

Exploring Our World. By Charles C. Barnes and Elsie M. Beck. New York: J. B. Lippincott Company, 1943. Pp. 403.

A social studies book drawing upon geography, history, economics, and sociology in its story of how and where people live in the world. It is especially written for the middle elementary school grades. Appropriate pictures, useful teaching aids at the end of each chapter, and a good index add to the usefulness of the book.

School of the Citizen Sailor. By Louis H. Bolander, William G. Fletcher, Ralph H. Gabriel, and the Second Army Board. New York: D. Appleton-Century Company, 1943. Pp. xiv, 615. \$2.40.

This volume is one of the books issued as part of the Second Army's educational program. Herein one finds an account of the vast organization of the United States Fleet, the Navy, the Marine Corps, and the Coast Guard. Interesting, authoritative.

This Age of Conflict: A Contemporary World History. By Frank P. Chambers, Christina Phelps Grant, and Charles C. Bayley. New York: Harcourt, Brace and Company, 1943. Pp. xviii, 856.

Three authorities write on the history of the world, especially the Western World, from 1914-1943.

Reading, Writing and Thinking. By Robert N. Cunningham and Frank W. Cushwa. New York: Charles Scribner's Sons, 1943. Pp. xvi, 399. \$1.72.

The purpose of this very excellent textbook is to teach students to read for feeling and thought, to express feeling and thought effectively, and to think clearly for themselves. It should find a wide use in high schools that are interested in helping their students in these important areas. It is replete with useful teaching aids. Its index is full.

Sociology: Principles and Problems. By Charles A. Ellwood. New York: American Book Company, 1943. Pp. viii, 408. \$1.80.

This is the latest revision and enlargement of a much used textbook. It has been thoroughly revised to incorporate the latest scientific knowledge concerning human relations, the Census of 1940, and a new chapter on the Rural Problem has been included. Contains a fine Glossary, an extensive index, and many good teaching aids.

American Political and Social History. By Harold U. Faulkner. New York: F. S. Crofts and Company, 1943. Pp. xvi, 814. \$3.85.

This is the third edition of a widely used textbook. It has been brought up to date and contains an account of the first two years of Franklin Roosevelt's third term. An extensive bibliography and a full index make this an extremely useful book.

Personal Problems and Morale. By John B. Geisel and Francis T. Spaulding. Boston: Houghton Mifflin Company, 1943. Pp. vii, 435. \$1.80.

A book for use at the high school level, designed and written to help boys and girls understand themselves and how they can make their way in time of peace and in time of war, with especial emphasis upon the fact that personal problems can be solved. It has some excellent illustrations and teaching aids, and a full, thorough index.

The Origins and Background of the Second World War. By C. Grove Haines and Ross J. B. Hoffman. New York: Oxford University Press, 1943. Pp. 659. \$3.25.

Two competent historians attempt to give the reader of this volume an understanding of the present world crisis as a whole and to set it in the broad perspective of modern history. Contains many good maps and an excellent index.

Towards a Better World. By Horace G. Hix, Warren T. Kingsbury, and Truman G. Reed. New York: Charles Scribner's Sons, 1943. Pp. xii, 500. \$1.80.

A textbook for civics and citizenship courses. Its account of the development of democracy from early Greek times to the present is very good. Its presentation of modern problems is interesting and accurate. Its index is rather general but adequate for most purposes.

The World Since 1914. By Walter Consuelo Langsam. New York: The Macmillan Company, 1943. Pp. xviii, 944. Illustrated. \$4.00.

The fifth edition of a widely used textbook. It has been completely rewritten and brought up to date. The bibliography is extensive and includes the most recent materials. The index is excellent. Illustrations and maps enhance the value of this book.

Consumer Education: Background, Present Status, and Future Possibilities. By James E. Mendenhall and Henry Harap. New York: D. Appleton-Century Company, 1943. Pp. x, 399. \$2.50.

A timely volume which begins with a discussion of the background of consumer education—how it began and how it grew to its present status—and follows with a long discussion of the present achievements as well as possible developments on all levels and in all departments of education.

The Charm String. By Bess Torian Palenske and Howard E. Wilson, Editor. New York: American Book Company, 1943. Pp. xi, 128. 76 cents.

This is a social studies reader for the elementary grades. It is a series of short, readable, interesting stories in which some of the prominent early American characters—Abigail Adams, Thomas Jefferson, Benjamin Franklin, and others—are portrayed. An especially helpful book to supplement the study of this period of American history.

How To Read Military Maps. By Roderick Peattie. New York: George W. Stewart, 1942. Pp. v, 74. \$1.50.

A short, simple, non-technical description of contour maps, upon which military operations are based. The graphic illustrations are especially helpful. This book should prove very useful to social studies teachers.

The Cotton Industry. By Josephine Perry. New York: Longmans, Green and Company, 1943. Pp. 128. \$1.75.

This is one of the *America at Work* series and herein is portrayed a brief story of a great industry.

It is based upon authentic materials, carefully written to give a true picture of the magnitude and importance of the cotton industry. Well-illustrated and carefully indexed.

The Steel Industry. By Josephine Perry. New York: Longmans, Green and Company, 1943. Pp. 126. \$1.75.

Another of the *America at Work* series and tells in clear, simple, and effective words the story of one of the great industries upon which modern civilization depends. Well-illustrated and indexed.

Calling All Citizens. By Robert Rienow. Boston: Houghton Mifflin Company, 1943. Pp. xxxiii, 692. \$1.96.

A textbook for courses in problems of democracy or other social studies courses in which modern problems are emphasized. Its rather unique contribution is that it stresses things that the reader—who is a young citizen—can do with what he is learning. It is profusely illustrated. Each chapter concludes with a section, "Now It's Up to You," which is replete with interesting activities, other good reading, and the like. Good index.

History of the Latin-American Nations. By William Spence Robertson. New York: D. Appleton-Century Company, 1943. Pp. xviii, 560. \$4.00.

This is the third edition of a well-known, widely used history of our neighbors to the south. It has been brought up-to-date, is well fortified with excellent maps, and contains an extensive bibliography and a fine index.

Economics: An Introduction to Fundamental Problems. By Augustus H. Smith. New York: McGraw-Hill Book Company, 1943. Pp. xviii, 554. \$1.68.

The sixth edition of another old favorite in elementary economics for high school students. It contains all the excellent features of its predecessors. The vocabulary exercises, questions on the text, questions for discussion, topics for special reports, and suggestions for collateral reading and reference at the end of each chapter enhance this book.

Australia. By Griffith Taylor. New York: E. P. Dutton and Company, 1943. Pp. xiv, 455. Illustrated. \$6.00.

This revised edition of a very comprehensive, authoritative geography of Australia has been brought up-to-date and should find a wider and greater usefulness than when first published three years ago. The maps, pictures and tables implement the text and make more vivid the contents thereof.